14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

A

SEA DYAK DICTIONARY,

IN ALPHABETICAL PARTS,

WITH EXAMPLES AND QUOTATIONS SHEWING THE USE AND MEANING OF WORDS.

BY

THE REV^D. WILLIAM HOWELL,

FORMERLY STUDENT OF ST. AUGUSTINE'S COLLEGE,

CANTERBURY.

AND

D. J. S. BAILEY, B.A.,

OF JESUS COLLEGE,

CAMBRIDGE.

(All rights reserved.)

SINGAPORE:

PRINTED AT THE AMERICAN MISSION PRESS.

1900

[title page]

[pp. I–IV have no textual material]

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

PREFACE.

197 THE language of the so-called Sea Dyaks of Sarawak is a dialect of the wide spreading Malay language intermixed with words borrowed from Kayan and, it is surmised, other primitive Bornean races with whom the Dyaks have come in contact.

197 619 It cannot yet be said that the language is that of a Nation. It is the language of a number of tribes who may be conveniently grouped as follows :—

1 {Balau. {Undup.	2 {Saribas. {Skarang.	3 {Batang Ai. {Lemanak.
4 {Sabuyau {Bugau.	5 {Ulu Ai. {Engkair.	[see *Daya*].

These different tribes are, with the exception of the Saribas and Bugau, inhabitants of the Batang Lupar River and its tributaries, and from these tributaries they mostly derive their tribal names such as Sabuyau, Lemanak, Skarang, Undup. It is however necessary to state that in recent years some of these tribes have so increased and spread beyond their ancient limits that there are now said to be as many, if not more, Dyaks living in the Rejang river than in the whole Second Division (a tract of land which with the Batang Lupar includes the Saribas and Kalaka rivers and the area drained by these three rivers).

Each of these tribes has some peculiarities of dialect, and some make use of words quite unknown to other tribes, but we doubt if these peculiarities are as striking as the difference between the speech of a man from Yorkshire and one from Sussex.

192 177 619 The Balau Dyaks, who derive their tribal name from a ridge of low hills about twenty-five miles up the Batang Lupar river, have adopted many words in common use by the Malays and this is not to be wondered at when we call to mind that about half a century ago large numbers of this tribe were gathered together and lived with many Malays upon Banting Hill for the sake of mutual protection against a common foe (Saribas and Skarang Dyaks), and that they have always lived in close proximity to Malays, and further that a large portion of the regular force (the Sarawak Rangers) has been and is still recruited from them. This fact has also no doubt, in some measure, given an additional impulse to their "knowledge" of Malay. The Undup Dyaks, who have always been allied with the Balau tribe in their tribal wars, and who have frequently intermarried with them, certainly possess less knowledge

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

192 177 619 of Malay and use fewer Malay words, but there is an increasing tendency with them to pick up any Malay words they happen to hear used, when in the Rangers or in the courts, and adopt them.

The Saribas and Skarang Dyaks, the keenest hunters after jungle produce (gutta, rotan, etc.) are better off than any other Dyaks and travel long distances, even to the Celebes, in quest of old jars, yet, in spite of their strong trading instincts and their smartness they do not make use of Malay words, when speaking their own tongue, to so great an extent as the two previously mentioned tribes, the reason being perchance, that they, or at all events the Saribas, have always been the dominant race in their river and as such have learnt to look down somewhat upon the Malays.

191 619 177 The Sabuyau and Bugau Dyaks can mostly speak Malay; the latter who inhabit the country beyond the Kalingkang range in Netherlands India territory are said to speak it fluently, the reason probably being that they are frequently visited by Kapuas Malay peddlers. The Sabuyau are a dwindling race. Scarcely a dozen families remain in their old home in the Sabuyau river, at the mouth of the Batang Lupar, but the majority live at Lundu where doubtless the purity of their language has suffered much through their close intimacy with their Malay neighbours.

619 197 177 The Ulu Batang Ai or Ulu Ai Dyaks, who live further up the Batang Lupar river than any other people, probably speak the purest dialect of the Sea Dyak language, but their accent is harsh and their speech rough sounding and unpleasant compared with that of those who live nearer the sea. From their position they have naturally had little intercourse with Malays until more recent years, and their knowledge of Malay is practically *nil*.

197 The importance of the Sea Dyak language in Sarawak cannot be over-estimated.

It is the language of one of the most numerous races in the country—a race which is increasing and spreading further and further year by year. It is the language of the most energetic and go-ahead of all the native races in the Island of Borneo, and it is a living and growing language.

Throughout the Batang Lupar, Saribas, Kalaka, and Rejang rivers and their tributaries it is par excellence the *trade* language. Nearly all Chinese living in these rivers speak or understand it; indeed if they understand a little Malay, they usually prefer to talk Dyak, for it comes easier and more natural to them to do so, as many are married to Dyak women. The language is familiar to all Malays who live in or near Dyak countries or who *go inland* (*mudik ka Daya*), and even if they are strangers they find they can rapidly acquire a knowledge of this language which is in so many respects similar to their own. Wherever there is a government station of any importance it is garrisoned usually by Rangers and this language there is in daily use.

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

Further, we should not omit to notice the growing importance of the language in the country further north, beyond H H. The Rajah's territory. 197

The British North Borneo Company employs a number of Sea Dyaks as armed police. There are many engaged in seeking jungle produce, in petty trading, or in cooley work, and, year by year, there would appear to be a steady increase in the number of Sea Dyaks who seek their fortunes in the Company's territory. 167

The Sea Dyaks possess no knowledge of writing, so their language has necessarily existed as an oral language. 212

When we reflect that Europeans have been in the country for upwards of fifty years, we may well feel surprised that so little has been done to familiarise both the natives and ourselves with this language by means of writing and printed books. 114

Previous to this Dictionary there has been produced only one work of the sort, entitled "A Brief Dictionary of the Sea Dyak Language." The other printed works can be counted almost upon the fingers of one hand, and their value is, in our opinion, much discounted by the fact that they clothe foreign ideas, thoughts, customs, and speech with mere Dyak words (of course used grammatically), which renders them useful only to Dyaks who have first of all been educated up to them, and of little use to those Europeans employed in this country who desire to construct genuine Dyak sentences understood by the common people. In this work it will be noticed that we have very generally erred upon the other side, and, at the expense of the English language, have tried to express in our examples native ideas, thoughts, customs and speech.

For their valuable assistance so kindly given us in preparing this work for publication, we have to thank Jantong of Temelan (who probably possesses a greater knowledge of the peculiarities of the language than any other Dyak living), Mr. A. F. Cheyne of Kalaka, the Rev'd E. H. Gomes, B. A., of Banting (whose criticisms and suggestions proved to be of the greatest possible use) and the Right Reverend G. F. Hose, D. D., Bishop of Singapore and Sarawak. 000

D. J. S. BAILEY.
W. HOWELL.

Simanggang, 1900.

GRAMMATICAL SYNOPSIS.

Pronunciation.

194 In English each of the vowels is pronounced in more ways than one: e.g., A is pronounced differently in fate, far, and fat.

In the following pages the vowels, with the exception of E, have only one pronunciation.

A is pronounced as in far.
E „ „ let, (example *prentah*).
E „ short (examples *enda*, *pengidup*).
I „ as ee in feet.
O „ as in told.
U „ as oo in boot.

As regards the consonants, G is always pronounced hard as in go. The soft sound of G as in the word gentle is expressed by j (example *jimat*). Ng is pronounced like ng in hang and when it occurs in the middle of a word it is always pronounced with the vowel that precedes it (example *bang-at*), and when there is another g following the ng it is pronounced with the following vowel (examples, *tang-gong*, *ting-gi*).

Ch is pronounced as ch in church.

Whenever a word ends in h that word should be pronounced with an abrupt ending. There should be a distinct difference between the pronunciation of words *tama*, to enter; *padah*, send for.

Accent.

The majority of Dyak words are of two syllables and the accented syllable is *generally* the first.

Number.

193 The plural, if not sufficiently made clear by the context, is indicated by the use of such words as *maioh*, many, *samoa*, all.

Gender.

Inflection is not known in Dyak. Most nouns which signify animate things are of both genders and the sexes are distinguished by the addition of the words *laki*, male, *indu*, female. Thus: *babi laki*, a boar; *babi indu*, a sow.

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

Adjectives.

An adjective must follow its substantive, as *orang brani*, a brave man; *orang badas*, a good man. 193

Degrees of comparison are expressed by the addition of adverbs as *agi*, *lebih*, *bendar*, *pemadu*, *korang*, *nadai*. Thus: *brani*, brave; *brani agi* (or *lebih brani*), braver; *brani bendar* (or *pemadu brani*), bravest; *korang brani*, less brave; *nadai brani*, least brave.

Adverbs.

Adverbs are placed either before or after their verbs, as, *iya bejalai dras*, or *iya dras bejalai*, he walks fast; *iya landik bejako*, or *iya bejako landik*, he talks fluently.

Articles.

There are no articles in Dyak which correspond with our definite article *the* and indefinite articles *a*, *an*. *Ukui*, dog, *manok*, fowl, signify equally *the* dog and *the* fowl.

Personal Pronouns.

Singular.
- *Aku*, I.
- *Nuan*, or *Di*, you.
- *Iya*, he, she, it.

Plural.
- *Kami*, we (excluding the person addressed.)
- *Kitai*, we.
- *Kita*, ye.
- *Sida*, they.

Possessive Pronouns.

The possessive pronouns are expressed by the words *empu* and *enggi*. Thus *aku empu*, or *enggi aku*, mine. *Nuan empu*, or *enggi nuan*, yours. *Iya empu*, or *enggi iya*, his, or hers. Similarly also with the plural.

Relative Pronouns.

There is only one relative pronoun *ti* (the other forms are *ki* and *kai*), who, which, that. *Burong ti siga*. A bird that is wild. *Raja ti lurus*. A king who is just. *Utai ti iya empu*. The things which belong to him.

Demonstrative Pronouns.

The demonstrative pronouns are *tu*, this, and *nya*, that. *Tu anak aku*. This is my child. *Nya anak iya*. That is her child.

In giving examples of the use and meaning of the Dyak words we have drawn upon the undermentioned sources: (I) published Dyak works, (II) well-known sayings or proverbs *(ensumbar jako)*, (III) incantations, or, as in the majority of the examples given, have (IV) composed sentences in which we have endeavoured to shew how a word is commonly used or its meaning by the context. 128

x

128 193 I. In arranging words in this Dictionary we have thought best to give first, the *root form*, which may be substantive, adjective, adverb, etc., etc., or the imperative mood of a verb, and after it, in a bracket, the *verb form* (v.f.), showing the change a verb undergoes when it assumes the mutilated prefix (of which the Malay forms would be *me—*, *men—*, *meng—*). The only other forms a verb possesses are (I) the passive, and sometimes, (II) the intransitive. Both of these would be formed from the root. In the former case (I) by prefixing *di*, in the later (II) by prefixing *b*, *be—(ber—)*; examples of the latter are *occasionally* included in the v. f. bracket, thus: *ban* (v. f. *man*; *beban*), and *gawai* (*begawai*).

193 II. The following table shews the usual changes that occur to the *root forms* of verbs when they assume a prefix (v. f.).

[NOTE.—There are certain few exceptions].

VERBS WHOSE *root forms* COMMENCE WITH—

A prefix *ng*, *as* adar, ngadar.
B change *b* into *m*, *as* bangkit, mangkit.
Ch change *ch* into *ny*, *as* chenaga, nyenaga.
D change *d* into *n*, *as* diang, niang.
E prefix *ng*, *as* empong, ngempong.
G prefix *n*, *as* gali, ngali.
I prefix *ng*, *as* insur, nginsur.
J change *j* into *ny*, *as* jeluta, nyeluta.
K change *k* into *nge*, *as* krat, ngerat.
L prefix *nge*, *as* lalu, ngelalu.
M prefix *me*, *as* mut, memut.
N undergo no change.
P change *p* into *m*, *as* pangkong, mangkong.
R prefix *nge*, *as* ruboh, ngeruboh.
S change *s* into *ny*, *as* sagi, nyagi.
T change *t* into *n*, *as* turun, nurun.
U prefix *ng*, *as* unsut, ngunsut.

III. Tense is expressed by the addition of the following auxiliary verbs: *udah*, *nyau*, *deka* or *ka*, and *bisi*. The present tense, *Aku makai*, I eat. The past tense, *Aku udah makai*, I have eaten. The future tense, *Aku deka* (or *ka*) *makai*, I shall eat. *Bisi* is the past emphatic: *Aku bisi makai*, I did eat.

[NOTE.—This however is only the case when *bisi* precedes a verb; when it precedes a substantive it signifies to have. Thus, *aku bisi pemakai*, I have food].

IV. There are some nouns formed from verbs by prefixing the syllables *pe*, *pen* or *peng* to the root form of the verb, as *pemakai* from *makai* to eat; *pendiau*, an abode, from *diau* to stay, etc., etc., but the student should be cautious about forming such nouns *without authority*.

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

V. It will be useful to commit to memory the following adverbs: 193

ADVERBS OF PLACE.

Ditu, here. *Din*, there.
Dini, where? *Kini*? whither?
Semak, damping, or *dampi*, near.
Di tanah, or *di tengah laman*, outside. *Dalam*, inside.
Sebrai, across, across river.
Jauh, far.
Atas, above. *Baroh*, below.
Berimbai, beside, alongside.
Blakang, behind.

ADVERBS OF TIME.

Kamaiatu, dia-iya, dia-tu, now.
Tadi, just now.
Dulu, kalia, menya or *agi kalia*, before, formerly.
Lagi, ila, presently.
Empai, bedau, apin, not yet.
Tumu, early.
Pagila, ilâ, to-morrow.
Kamari, yesterday.
Ensanus, ensana, the day before yesterday.
Lusa, the day after to-morrow.
Tulat, the third day from this.
Lupit, the fourth day from this.
Lanit, the fifth day from this.
Leboh, maia, when.
Udah nya, afterwards.
Kala, ever.
Enda kala, never.
Sekumbang, leboh, whilst.
Ama, sometimes.
Kamaia? maia ni? when?

MISCELLANEOUS ADVERBS.

Adaipun, indeed, because.
Engka, perhaps.
Baka nya, like that. *Baka tu*, like this.
Baka ni? kati ko? how?
Au, yes. *Ukai*, no, not. *Enda*, no.
Mina, saja, only. *Lebih agi*, so much the more.
Amat, amai, bendar, certainly. *Au me*, indeed (assent).
Salalu, semampai, seruran, always.

And the following CONJUNCTIONS—

Enti, if. *Jangka (nyangka)*, perhaps. *Agi*, again.
Asak ka, ngambi ka, in order that.
Sa tengka agi, agi mega, tambah mega, furthermore.
Sebab, laban, kra, olih, because.
Skalika, or. *Utang* (or *tang*), *amai*, but.
Mega, also. *Sabaka, pia mega*, as, like. *Agi pen*, besides, also. *Saja*, although.
Empai pia, notwithstanding.

VI. The numerals are the same as the Malay.

APPENDIX.

Ensumbar Jako—Proverbs.*

(Jako orang ti tnai—The words of the elders).

538
539

1. *Baka idong antara mata baka dilah antara nyawa.* Just as the nose is betwixt the eyes, just as the tongue is in the middle of the mouth. Said of an unbiased person.

2. *Orang ngema taya iya ngema batu.* This man carries cotton, (but) he carries rocks. Said when one person experiences harder treatment than his fellow.

3. *Remaung di rumah rawong di tanah.* A tiger in the house, (but) a frog in the field. Said of a useless fellow who is all talk but never does anything, and also of an inhospitable person. Cf. "A lion in council, but a lamb in action;" Cf. also the Persian proverb, "first at the feast, but last at the fray."

4. *Mati manok anang bekntok patah taji anang beklabi.* When the fighting cock is dead do not find fault, when the spur is broken do not quarrel. This, of course, refers to cock fighting. Cf. "It is no use crying over spilt milk."

5. *Tukul enda bula ka tempan lalahu enda bula ka nenasan.* The hammer is not false to the anvil, nor are the bellows false to the anvil support. This signifies a promise which will not fail to be kept.

6. *Baka buah ilang-ilu diempa parai apai, enti enda parai indai.* Like the fruit of the *ilang-ilu* if it be eaten father dies, if not mother dies. This implies being "upon the horns of a dilemma;" being "betwixt the devil and the deep sea;" being "betwixt the upper and the nether grindstone."

7. *Kasih ka imbok enda kasih ka manok.* To shew kindness to the wild pigeon but not to shew kindness to the domestic fowl. This seems to imply "Charity begins at home," or at least, should do so.

8. *Baka Lang di puchok rangkang, baka Menanl di puchok tunggul.* Like a kite upon a dead bough, like a hawk on the top of a stump. This proverb implies similarity.

9. *Merari burong terbai merari ranggas patah.* At the very time that the bird flies the dead branch breaks. This implies that the proof is evident.

10. *Lari ka ribut nemu ujan lari ka sungkup nemu pendam.* Running from the hurricane one encounters the rain, running from a tombstone one finds oneself in a graveyard. This almost corresponds with our "Out of the frying pan into the fire." A Dyak objects more to the cold rain than to the wind and has a peculiar aversion to graveyards the abode of *Antu* innumerable.

11. *Pandak mulut engkrasak panjai mulut kitai.* The *engkrasak* bird does not spread news far but we do (literally, short are the lips of the *engkrasak* but ours are long). This is said when one person tries to stop another from spreading news or scandal.

12. *Ngadang kijang dalam bahas nganti ai enda dras.* Lying in wait for a barking-deer in the jungle is (like) waiting for a fresh to subside. That is, the time for waiting is uncertain. Cf. "Rusticus expectans dum defluit amnis."

13. *Ngrami ikan dalam ai ngerabu jelu puchok kayu.* Salting fish in the water is like pickling wild animals on the topmost boughs of a tree. An impossibility. Cf. "First catch your hare then cook it."

14. *Nyaris munyi sarong ngelis baka ukong.* As loud as the rattle (lit. sound) of the scabbard and as smooth as the thread of the loom. This implies similarity.

15. *Baka kepayang ngadang ka dilah baka ai ngadang ka rana.* Just as the *kepayang* fruit warns you to be careful of your tongue so the water warns you of the fresh. The juice, or gutta, of the rind of the *kepayang* fruit blisters the lips. Cf. "Coming events cast their shadows before."

16. *Baka Antu Si-Iba-iba baka utan tengh menoa.* Just as the demon *Si-Iba-iba* so

* Most of these Proverbs have already appeared as examples in the Dictionary, but the translations given here are better and some equivalent Proverbs are quoted.

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

is the jungle in the centre of the country. This signifies that it is wisest to take the middle course in any matter. "In medio tutissimus ibis."

17. *Baka Sengayan meda api.* Like the *Sengayan* bird (*Rollulus roulroul*) when it sees fire. The belief is that when this bird sees fire it dies. This is said of a person who meets with an untimely death when returning home, or when visiting his people.

18. *Tanggi ngayong langit, kalambi ninding kulit.* The sun hat shades one above, the coat protects the skin. This signifies that the speaker feels perfectly secure.

19. *Makin plok makin bekayoh, makin lelak makin berumpak.* The more you perspire the harder you paddle, the more tired you are the more you strive (lit. race).. This is a self-evident fact.

20. *Chit di tisi langit bekunda ngasu rusa di pala tangga enda ditunu.* A rat on the horizon one exerts oneself to pursue but the deer at the top of the ladder is not prepared for food. This would seem to imply that man constantly strives after the unattainable (*chit di tisi langit*) and neglects what is within reach (*rusa di pala tangga*).

21. *Nyamai ari renyuan olih mubok, Nyamai ari engklulut olih mrok.* Sweeter than the *renyuan* honey obtained by digging the comb out of a hollow tree, sweeter than the *engklulut* honey which is pressed out of the comb. Said of something or somebody very nice.

22. *Ngaga baka Beketan, ngaga baka Kayan; Enda miri priok enda miri genok.* He behaves like a Beketan, like a Kayan; He will not give a cooking pot nor a water gourd. Said of an inhospitable fellow.

23. *Iya ga chelum, iya ga digelintum; Iya ga laboh. iya ga dipanggong enggau lesong.* He was already black and is now made blacker; He fell down and a pounding-mortar was put on the top of him. This is said of a man who is poor and is made poorer by being fined.

24. *Sa jalai turun, sa jalai mantun; Sa jalai makai, sa jalai pinggai.* Together they farm, together they weed; Together they eat, they eat together from one plate. Said of two persons closely attached to one another. See saying 31.

25. *Baka tuma belalai ka pala, burit pansut.* Just as a louse conceals its head but its hinder parts stick out. Said of a person who does not perceive his own faults but sees those of his neighbour. Cf. the ostrich that conceals its head only and thinks it is entirely hidden.

26. *Di rantau diau di lubok nguuk.* To stay in the reach and take fish in the bay. Said of a chief, or *manang* who gets fines, or fees, from both rich and poor. If the poor can't pay he gets something out of the rich.

27. *Alah di ka rumah menang di gelanggang.* Worsted below the house but victorious at the henroost. Said of a man who is fined but who also fines the man that fined him. A drawn battle.

28. *Jari kiba nyua, jari kanan ngenggam.* The left hand gives but the right receives. See preceding saying, No. 27.

29. *Lain makai nangka lain kalut gula.* One eats the jack fruit and another gets the (blistering) juice of its rind. Said when one man commits an offence but another is fined for it. Cf. 39. "One man may steal a horse but another may not even look over the hedge."

30. *Kra·ntan·ti makai padi; Kra pinan dibunoh deh!* A wild monkey eats the paddy: and a tame monkey is killed (for doing so)! See preceding saying No. 29.

31. *Tupai sama tupai begagai puchok munti; Tuai sama tuai, betundi diri sama diri.* Two squirrels chasing each other on the top of the *munti* bamboos; Two old persons joking with one another. Similar to saying No. 24.

32. *Dini aku idup? Inggap pen mati, terbai pen mati.* How can I live? If I alight I die, if I fly away I die also. Said when on the horns of a dilemma, Cf. No. 6.

33. *Ka ka ulu takut ka buku ijap trinsong; Ka ka ili takut ka ai bebalun mesai kibong; Ka ka atas takut ka maias tudong jalong.* Wishing to go up-stream he is afraid of the fish trap with the cone shaped obstruction inside it; Wishing to go down stream he is afraid of the water rolling up the size of a curtain (i. e. of the tidal wave); Wishing to go up (a tree) he is afraid of the *maias* with broad cheeks (lit. *jalong*, a species of cup). Said of an extremely cautious and circumspect person who will not make the first move in any affair. Cf. "Look before you leap."

34. *Ka niki takut ka duri baka taji; Ka nebang takut ka batang begembar besi; Ka nunu takut ka ai nengkeching mesoi kendi.* Wishing to climb but afraid of the thorns like the artificial spurs of a fighting cock. Wishing to fell a tree but afraid of the trunk strengthened (lit. doubled) with iron. Wishing to burn, but afraid of the water spurting out as big as a brass kettle. Cf. "Discretion is the better part of valour."

35. *Baka tetawak nampong pegau; Baka semalau nampong lachau.* As the gong (*tetawak*) communicates the alarm; As the *semalau* bird communicates with the *lachau* (lizard). This refers to the extraordinary way in which news is communicated from one person to another and so spreads rapidly over a country.

36. *Ti pedis tulang makai di dulang; Ti nyamai tulang makai di lubang.* He who has worked hard eats off a dish (lit. wooden trough). But he who has had an easy time

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

of it eats off the floor. That is, he who has worked hard gets rich and can afford to buy plates whilst the lazy man remains poor and cannot afford such luxuries.

37. *Baka manok ngerja taji, baka buyak ngerja api.* As the fighting cock braves the artificial spur, as the moth braves the flame. Cf. "A wilful man must have his way."

38. *Utang gegenang tunggu enda lalu.* The offence is clear, but the fine is not forthcoming.

39. *Tuntong dikurong, pangkat dilepas.* One kind of speckled fowl is shut up but another kind of fowl is let go. Cf. "One person may steal a horse but another may not even look over the gate." Cf. No. 29.

40. *Manok pen lepas, jari ban tai.* The fowl escapes but the hand smells of its droppings. Said of a man who not only loses his case but is fined as well.

II. Entelah—Riddles.

1. *Laja Apoi Sali enda alak tesa sa hari.* The darts of Sali's Father cannot be counted in a day.

Answer. *Ujan.* The rain drops.

2. *Indai Uik besandik enggau batik labong Betawi, Indai Ua bema enggau pua lebur-api.* What is it that Uik's mother carries in a Batavian headkerchief, and Ua's mother in a flame-coloured red blanket.

Answer. *Leka rumput teka meda ti lekat di kain.* The seeds of the love grass (*chrysopogon aciculoris*) which stick to the clothing.

3. *Ulun Kumpang dudok di slong panjai, Kalingkang manjong, Akai! Akai! Ulun Balau dudok di kubau betrang ngumbai diri parai.* The Kumpang slaves sit in the wire circle shouting, Oh dear! Oh dear! The Balau slaves sit in the house shouting altogether that they are dying.

Answer. *Entlit.* Love birds (in captivity).

4. *Dicutam bala Kayan ngasoh iya ngetan duga-duga, ditempoh bala Maloh ngasoh iya kiroh begaga dampa.* Attacked by an army of Kayans it is only made to sit the tighter, surprised by an army of Malohs it is only the more concerned in the making of its temporary house.

Answer. *Tangkang.* The oyster.

5. *Sudu puntul iko ditegu enda nganu kitai; Naga printik mata ngelala senyata leman utai.* The *sudu* (snake) with the blunt tail does not hurt us when we touch him; The *naga* (snake) with the spotted eyes distinguishes the different uses (weights) of things.

Answer. *Daching.* The steelyard for weighing. 524

6. *Ai mensh pasir menyaai.* The high tide makes the sandbank. 539

Answer. *Asi.* Cooked rice. [This refers to rice being cooked in a pot for when cooked, the water disappears and the rice (the sand bank) appears].

7. *Asi mansan prick blah.* When the rice is cooked the pot breaks.

Answer. *Buah Kramunting.* The berry of the *Melastoma.* [When this berry is ripe its skin breaks].

8. *Ikan rangkai, buhu basah.* The fish are dry but the fish-trap is wet.

Answer. *Orang ti dalam rumah.* People that are in the house. [It may rain outside but they are within in the dry].

9. *Kekura ujong jungkar.* A tortoise at the extremity of the drying-platform.

Answer. *Kukut.* The nail at the end of one's finger.

10. *Pagar orang nampak, pagar kitai enda nampak.* Other peoples' fence is visible but our own is not.

Answer. *Ngeli.* The teeth.

11. *Makai enda nelan.* Eating but not swallowing.

Answer. *Duku.* The chopper, or *Bliong.* The adze.

12. *Luan ditanya kamudi nyaut.* A question is asked bow but cox answers it.

Answer. *Iko ukui.* A dog's tail. [You call your dog and he wags his tail in reply.]

III. Pasal Bumai—Concerning Paddy Farming.

Bisi tiga macham Umai, Bukit, Tekat, enggau Paya. Nyadi samoa umai bedudok ari rimba. Enti menoa udah lama dipangkang baru bisi maioh damun. Enti damun diawak ka datai ka si puloh dua puloh taun enda dipumai iya dikumbai pengerang.

Umai tau diadu ka kitai bebagi dua, umai rimba enggau umai damun. Baik umai Bukit, baik umai Tekat, baik umai Paya, enti

There are three kinds of Paddy Farms (viz.) the Hill, the Irrigation, and the Wet-land Farm. All farms originate from the old-jungle. If the country has been long inhabited then there are many young-jungle farms. If the young-jungle is allowed to remain untouched for ten or twenty years it is called *pengerang.* 243 539

Paddy Farms can be divided into two classes, the old-jungle farm and the young-jungle farm. Whether a Hill farm or an Irri

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

243 539 iya kampong iya dikumbai umai rimba. Nyadi umai rimba enggau umai damun enda serta dikerja. Laban umai rimba kayu iya besai laun rangkai iya dikerja dulu, umai damun dikerja laun agi, bulih tengah dua bulan dudi ari umai rimba.

Anang kitai saru ditu. Samoa umai dulu dipeburong ka, udah nya dipanggol ka. Udah ngundang panggol dua tiga kali lalu ditebas ka bendar. Baka nya mega samoa orang leboh nganti reban mansan turun ngiga ikan, iani.

Bumai rimba baka tu iya, agi orang ngetau nyau beburong lalu manggol dijong ka nasau. Serta Bintang Banyak pegari iya nya di bulan lima orang nebang. Tebang pen udah, semadi nganti reban mansau, orang turun nubai, mansai, bebubu, ngasu, ngiga lauk enggau nugal. Serta Bintang Tiga nyau di kebong langit, nya bulan delapan, enti reban nyau mansau orang nunu. Umai pen udah ditunu, udah diawak ka tegalan chelap dua tiga hari orang belaboh betanam jagong enggau ensabi. Udah orang pupus betanam lalu nengkira diri enggau nugal. Umai pen udah ditugal orang belaboh ngeraga, lalu betampong pengawa, mumpun, mantun, datai ka di ngetau.

Bumai damun orang beburong di bulan lima serta Bintang Banyak pegari, lalu manggol dijong ka nasau baik nebas, enggau baka pemaoh babas. Nunu serta enggau umai rimba lalu sabaka berari pengawa datai ka di ngetau. Leboh nugal orang bedurok sampai diri sa rumah. Orang nengkira ka nugal nyau ka sabaka enggau nengkira ka Pengawa. Orang Bujang bebanding enggau orang ti Dara samoa ngena utai manah. Lelaki nugal indu menih. Tu samoa leman pengawa ngerja Umai Bukit, baik damun baik rimba.

Umai Tekat dikerja serta enggau Umai Damun enti iya ukai Rimba, utang enti iya Rimba iya dikerja serta mega enggau Umai Rimba bukit. Ditu iya enda sabaka enggau umai bukit, iya bepanggai atas ai ti ditekat ngampoh ka tanah pengumbas iya, ngamgation farm or a Wet-land farm, if it be old-jungle it is called a *rimba* farm. Now the *rimba* farm and the *damun* farm are not worked at the same time; (but) because the trees of the *rimba* farm are large and take some time to get dry it is worked first; the *damun* farm is worked later on, about a month and a half after the *rimba* farm.

Let us not be confused here. A divination is first held concerning all farms and then the preliminary clearing is performed. After the preliminary clearing is done two or three times then commences the general clearing. Likewise also everyone whilst waiting for the felled jungle to dry thoroughly sets out on an expedition to look for fish and pigs.

The *rimba* farm is like this, a divination is taken whilst the people are still harvesting and the preliminary clearing is begun and followed up by the general clearing of the undergrowth.

As soon as the Pleiades are visible, which takes place in 'the fifth month,' people begin to fell the trees. After the trees are felled whilst waiting for the felled jungle to dry thoroughly they set out to poison (the streams for) fish, to catch fish with hand-baskets, to set fish-traps, or to hunt, (in order to) obtain food to eat with their rice during the sowing.

As soon as the Three Stars are midway in the Heavens it is 'the eighth month' and if the felled jungle is thoroughly dry people set fire to it. After the farms are burnt and after the land is allowed to cool for two or three days they begin to plant such things as Indian corn and mustard. After the planting (of these) is all finished they commence to prepare for the sowing of the paddy.

After the sowing of the paddy people commence to fence the farms, and work, such as killing the new shoots of the bamboos, and weeding continues right on until harvest time.

In order to farm young-jungle they commence the divination in 'the fifth-month,' as soon as the Pleiades are visible, and start the preliminary clearing, clear the undergrowth, or cut the jungle whatever size it may be.

The burning takes place at the same time as the *rimba*-farm (burning does) and daily the work is similar up to harvest time.

When sowing paddy people aid one another (if) of the same house. They prepare for the sowing time as it were for a Feast. The Bachelors vie with the Maidens and both sexes are well-dressed. The men 'dibble' and the women sow the seed. This is the whole of the undertaking when making a Hill farm, whether it be a young-jungle or an old-jungle farm.

The Irrigation farm is worked at the same time as the Young-jungle farm if it be not an Old-jungle farm, but if it be an Old-jungle farm it is worked at the same time as the Hill Old-jungle farm. Here, where it differs from the Hill farm, it depends upon

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

baka, enda ngelemas ka padi. Padi Umai Tekat ditugal laban iya di empran. Enti tanah bisi baka paya ditambak ka dia. Umai Tekat enti udah nyadi balat buah padi. Umai Tekat enda baka umai bukai, atas bisi ai aja enggau nekat, padi tentu nyadi. Umai Tekat mega enda milih babas baik babas baoh baik babas baroh. ai ti nupi padi.

Umai paya bisi dua macham. sa macham dikumbai Umai Tabor, lalu sa macham dikumbai Umai Tambak. Enti iya rimba, skalika babas baoh, iya ditabor, enti iya babas baroh iya ditambak.

Baik rimba, baik damun, baik bukit, baik paya, baik tekat, serta magang benih ditanam di bulan delapan serta Bintang Tiga nyau di kebong langit. Enti padi mar ditabor orang di bulan tujoh. Umai Tabor enda maioh pengawa enti iya angus, utang enti iya enda angus payah bendar; iya ga olih ngebak, baka nya mega umai rimba, bukit, enggau damun. Umai ditambak maioh agi pengawa. Dulu padi dikubor udah nya baru nebas alai betambak. Pengawa betambak tu panjai datai ka di padi nyau semak ngandong: utang umai tambak jarang enda nyadi, tambah mega iya badas. Enti orang ka kiroh udah betambak dibantun iya baru rumput ti tumboh.

Diadu ka umai udah diraga, orang betusok kajang lalu ngintu tanju enggau nyambut padi. Enti orang lapar barang umai ti dulu mansau di buah sa tetak sa piak disumba. Leboh ngetau nadai bisi hari diau takut ka padi burok. Lelak bendar leboh ngetau, kati enda pia? "Tawas ngetau, malam nungku."

ample irrigation that covers the land so that the paddy be not drowned. The paddy on an Irrigation farm is 'dibbled' in because it is on flat land. If the land is (however) swamp-like the paddy is transplanted there. If the Irrigation farm prospers it gives a large return. The Irrigation farm is not like other farms; as long as there is water to irrigate it the paddy is sure to prosper. The Irrigation farm has no particular choice as to the size of the jungle whether it be high or low jungle; it is the water that affords sustenance to the paddy. 243 539

There are two kinds of Wet-land farms. One is called the Broad-cast farm and the other the Transplanted farm. If it be an old-jungle or a big-jungle farm it is sown broad-cast, but if it be a low-jungle farm it is transplanted.

Whether it be old-jungle or young-jungle, hill-land, or wet-land, or irrigation-land, the seeds are all sown together in 'the eighth month' as soon as the Three Stars are in the midst of the Heavens. If it be a slow-growing (lit: difficult) kind of paddy people plant it in 'the seventh month.' There is not much work on a farm sown broad-cast if it be thoroughly burnt, but if not thoroughly burnt it is very difficult indeed (for) the wood (debris) has all to be taken up and burnt; likewise also an old-jungle farm or a young-jungle farm on a hill.

Now the farm that is made by transplanting the paddy (requires) much more work.

First of all the paddy is sown in a nursery and then the jungle is cleared for transplanting. The work of transplanting takes a long time and continues up to the time when the paddy is about to burst into ear, but the transplanted farm rarely fails to succeed and is moreover good. If a man take the trouble after the farm is planted (with the paddy) he weeds the grass that grows up.

Suffice it, that when the farm is fenced people begin to sew leaf-mats and repair the platform to receive the paddy.

If people suffer from famine, any paddy that first begins to partly ripen in the ear is reaped. During the harvest there is no time to rest for fear that the paddy should rot. Great is the fatigue people undergo during harvest. Is it not so? "Harvesting in the day time and threshing at night."

IV. Dua iko orang lelaki bejako.—A conversation between two men.

(*Anding bejako.* Anding speaks). *Dudok unggal.* Sit down friend. *Ta kandi, emba.* Here is the bag containing the chewing ingredients, eat. *Sapa enggau nuan?* Who is with you?

(*Bantin bejako.* Bantin speaks). *Kadiri aku aja.* I am alone.

A. Ari ni nuan datai? Where have you come from? 539 521

B. Aku datai ari China. I have come from the Chinese (bazaar).

A. Nama ulih nuan? What did you get?

B. Nadai, mina mli garam, semakan. Nothing, I merely bought salt and tobacco.

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

539 *A. Kati kitu sa rumah nyau ngetan?* Have you people of the same house commenced harvesting?

521 *B. Nyau mega kami ngetan utang buah padi pai laban kamaran.* We have commenced harvesting but the paddy grain is bad owing to the drought.

A. Kati nemu nuan rita Raja ti ka datai? Do you know anything about the Rajah's coming?

B. Bisi mega orang betusi utang agi laun. People do talk about it but it is a long time yet.

A. Kati Tuan Resident bisi di Simanggang? Is the Resident at Simanggang?

B. Dia me iya. He is there.

A. Kati kamaia iya mudik ka Lubok Antu? When is he going up to Lubok Antu?

B. Nadai bisi brita iya ti ka madik, utang Pangeran nyau ka Pulau. There is no news about his going up river but the *Pangeran* has gone to (Saduku) Island.

A. Sanu ti ka bechara udah? Has so-and-so had his case heard?

B. Nadai aku nemu. I don't know. *Nama bechara?* What is his case about?

A. Bechara ka tajau. A case about a jar.

B. Nyan nyemplak aku tu nanya ka pengetan kita sa rumah. Excuse my changing the conversation and asking you what sort of harvest you are having.

A. Kami sa rumah bulih padi tann tu, buah padi mega 'badas. We of the same house are getting plenty of paddy this year; the paddy grains too are good.

B. Badas. Good.

A. Engka nyau rapar nuan, unggal. Aram makai kitai, tama! Perhaps you are hungry, friend. Come and eat, go in! *Kami tu nadai bisi engkayu. Makai me, unggal.* We have no vegetables. Eat, friend.

B. Dini nemu engkayu munsin ngetan tu, nadai bisi kari ngelimpang kadiri nubai mansai. How can one expect anything much to eat with the cooked rice during the harvest as there is no time to go fishing.

[*Sida makai.* They eat].

A. Tu kandi, unggal. Here is the bag containing the chewing ingredients, friend.

B. Aku tu begnat, unggal, enggaika enda datai, tambah mega hari ka ujan lemai. I am in a hurry, friend, lest I shall not reach home, furthermore in the evening it rains.

A. Nyau me nuan, unggal? Are you off friend.

B. Nyau me aku, unggal? I am off, friend?

A. Kena manya niki, unggal. Come up to the house whenever you pass, friend.

B. Au. Yes.

A. O, unggal, enti bisi burong nikal. O! friend if there be a bad omen return.

B. Au. Yes.

V. Pelandai Bujang enggau Dara.—Love Songs of Bachelors and Maidens.

(*Some Specimens*).

533 I. Lakbi aku tu. indu Gumbu,
538 Penanjak ai dras;
Beragok aku tu nampak moa,

Penangkap manok bangkas;

Tedong aku tu indu Kacha,
Berman di dan kayu kempas;

Sawa aku tu, indu Sawa,
Betrumbu ka benong tajau Alas.

I am a river Turtle, the mother of river Turtles,
The one that breasts the strong current;
I am a *munsang* that has a stripe of white upon its face,
(It is) the one to (pounce upon and) seize coloured fowls;
I am a Cobra the mother of Cobras,
Stretched out straight on the branch of the *kempas* tree;
I am a Python, the mother of Pythons,
And make my haunt inside the *Alas* jar.

II. Baya di Nanga Lingga,

Benyawa nukang perdah:

Gergasi datai ari menoa tisi,

Begigi tegar bekekah:
Antu Liu datai ari tuchong langgong Guyu,

Berasu kejah-kejah:
Remaung tuchong Nimong,
Madah ka rekong diri bekongkong turun darah.

The crocodile at the entrance of the Lingga river
Has a mouth the width of an axe handle's length.
The Demon Hunter comes from the extremity of the country,
Possessing teeth powerful to bite with;
The Spirit Liu comes from the peak overlooking the flat lands of the mountain Guyu,
When hunting his footsteps are heard!
The Tiger-cat on Nimong's peak,
Displays its neck having blood dripping down from it like a necklace.

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

III. Gali lanji-lanji,
Baka kunchit-kamali;
Mandi tentali ai dras,
Berimbai galai enggau indu Burong Ruai.

Baka tatai panjai balai Chemanai jelu Maias.

Lying down at ease,
Like the *kunchit-kamali* bird;
Bathing in the strong current.
Lying alongside the mother bird, the Argus Pheasant,
Like the hill range the abode of the *Chemanai Orang-utan*.

539
539

IV. Pergam nadai bebulu,
Terbai ngelambong langit;
Grama nadai bekukut,
Bejalai ngeliling bukit.

The wood pigeon that has no feathers,
Flies right up to the sky;
The crab that has no claws,
Walks right round the hill.

V. Temiang lenti batang,
Nadai ninga, nerima ambun laboh;

Raong tebing tebiang,
Nadai ninga, ngerara geluga ai kroh.

The *Temiang* bamboo that bends,
Hears it not, but yet receives the falling dew;
The frog on the edge of the precipice,
Hears it not, but yet remarks upon the water he has made muddy.

VI. Juak kaki rantau,
Napat ka riap tampun babu;

Tenyali ulu Kanyau

Napat ka kamayau mansau ngabu;

Tedong pala pulau,

Napat sengkalau anggu baju;

Remaung di tuchong Nyambau,
Napat ka sengkau mboa pintu.

The *juak* fish at the foot of the reach,
Goes in the direction of the ripples caused by the fish trap;
The *Tenyalang* (Hornbill) at the head of the Kanyau stream,
Goes in the direction of the *kemayan* fruit that is over-ripe;
The Cobra at the up-stream end of the island,
Goes towards the wood used as a clothes-line;
The tiger-cat at Nyambau's peak,
Goes towards the threshold of the door.

V. Pelandai—A love song.—(*portion only*).

Tu ka dua malam ati aku kalabuwan deh indai Tangkai Karong Menyimpan.

Pia ko jako Endu Selupu Aur tanam Kumang Sepantang Mayang Ridan.

Naka mega asai dalam aku, indai, berendam. enggai bekejang!

Utang nadai ko, pia ko jako Endu Leladu Nepan.

Dini iya bisi ditu, pia ko jako Memangku Karong Menyimpan,

Iya ga nyau belelang ka batang ulu Kayan.

Ninga brita ambis bansa Kayan enggau Punan nadai agi meruan—enda beteda!

This is the second night that my heart is troubled. Mother, my sole Protector.

Thus says Endu Selupu Aur planted by Kumang Sepantang Mayang Ridan.

Oh! the sad thoughts within me, mother, corrode me, and will not leave me!

But it cannot be helped, thus says Endu Leladu Nepan.

He is not here, says the mother the sole Protector,

He is gone abroad to the source of the Kayan river.

Upon hearing this news all the Kayan and Punan tribes ceased to exist—not one of them was left!

VI. Pelian—A Manang Invocation—(*portion only*).

Ni nuan Serigenda ti ngaga tanah enggau menoa?

Ni nuan Serigendai ti ngaga pantai, radai Raja Baya?

Where art thou Serigenda who madest the land and the villages?

Where art thou Serigendai who madest the mud banks—the basking place of the Crocodile King?

788
539

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

788
539

Ni nuan Serigenong ti ngaga kampong lulong kraya ?

Ni nuan Serigendam ti ngaga malam petang kalita ?

Ni nuan Serigendai ti ngaga, ari rau rangkai keranjai, ruai ransa ?

Ni nuan Serigindit ti ngaga langit enggau empu dunia ?

Ni nuan Serigindan ti ngaga bulan tanggar pernama ?

Ni nuan Serigindang ti ngaga bintang tumboh segala ?

Ni nuan Selampandai ti aku kumbai enggau Petara ?

Where art thou Serigenong who madest the jungle surrounded by the low-lying forest lands ?

Where art thou Serigendam who madest the pitch dark nights ?

Where art thou Seringendai who madest out of the dry scattered leaves, the Argus Pheasant bird ?

Where art thou Serigindit who madest the sky, who ownest the world ?

Where art thou Serigindan who madest the moon that becomes the full moon ?

Where art thou Serigindang who madest the stars that rise round shaped ?

Where art thou Selampandai and the gods whom I call ?

VII. Pengap nurun ka Singalang Burong—An Invocation to Singalang Burong to descend—

(from on high).

Anak Bengkang mati besumpah, mati beludah, belaya ka buah mansau tekalong.

A young *Bengkang** died from swearing and spitting when quarrelling over the ripe *tekalong* fruit.

Apai Selempang Palah ngiga tanah alai berumah nesai temuli buah Sabong.

The father of Selempang Palah looks for land whereon to build his house as large as the smallest *Sabong* fruit.

Ngeiuntang tiang belaba Bengkang ngaiyu ka berundang mansang nyadong.

When cutting off the ends of felled trees for posts the *Bengkang** is made use of as an omen to prognosticate prosperity signified by feasts (literally the marching up-and-down to distribute toddy).

Mantap pengerat belaba Ingkat ngaiyu ka pampat enchabuarong.

When cutting the tie-beams the Ingkat† is made use of as an omen to prognosticate concerning the beating of the *pampat* to rejoice over enemies' heads.

Beramu kasau indu belaba Sudu ngaiyu ka leku tandok labong.

When cutting rafters Sudu is used for an omen to prognosticate concerning the decoration of the headkerchiefs.

Beban tangga belaba Rusa aiyu ka besua kapala nyur nyintong.

When making the staircase a Deer is made use of as an omen to prognosticate concerning the giving and taking of heads.

Belading isau ngunding ngetis di puting lamba midong.

A title is conferred on the *isau* sword when used for cutting the stems of the sacred plant *lamba midong*.

Mata-hari nyau mati ka tasik linang leledong.

The sun sets towards the spacious untroubled sea.

Sintau kumarau sanggau neladan likau jelu remaung.

There is a sign of fine weather in the heavens resembling a tiger's coat.

Nyau tedinga ka gaga rumah munyi nunggah Raja Jejenang.

And there is mirth and jolity within the house as if the inmates were entertaining Rajah Jejenang.

Nyau tedinga ka ruik babi munyi Petinggi patah tumpang.

And the squealing of pigs is heard as it were the noise of Petinggi breaking his rudder.

Angkat burong Ensing mantai ka pua Manang Iling kena Kling nyerayong pamping sabang enseluang.

The Kingfisher arises and produces the blanket of Manang Iling which Kling uses to wrap round the stem of the *enseluang* croton.

Angkat burong Tiong mantai ka punggang ampang belumpong kena Tutong nyerayong tangkong burong Kenyalang.

The Mina arises and produces the end of the *ampang belumpong* blanket which is not all decorated and is used by Tutong to cover the Pora of the Hornbill.

* *Nycticebus tardigradus.* † *Tarsius spectrum.*

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

VIII. Sampi Umai—A prayer for the Paddy Farms.

782
539

Sa, dua, tiga, ampat, lima, anam, tujoh, delapan, sambilan, sapuloh.
Seliah ka nuan Orang Kaya Pulang Gana,
Enggaika tajong nuan basah,
Enggaika sirat nuan kamah,
Enggaika salampai nuan sebah!
Sa, dua, tiga, ampat, lima, anam, tujoh.

Nyengok nuan Orang Kaya, Pulang Gana,

Ini Anda, Raja Dewata!
Nuan nyau ka Mentri Patinggi,

Nuan nyau ka Sultan, ka Pangeran,
Nuan nyau ka Degedong, ka Tamunggong!
Nuan aku ngumbai, aku ngelambai!
Aku mri ati manok laki,
Aku mri telu manok indu,
Nyadi nuan enda tau enda ngabang,
Enda tau enda mansang,
Enda tau enda ngelulu,
Enda tau enda kitu.

Pulang Gana ni ti nuan ngumbai, ti nuan ngelambai?
Pulang Gana ti diau kadugau tan kadiri,
Ti tindok melukok, nyandih di lanji,

Enda aku ngumbai, enda aku ngelambai,
Enda aku mai ngabang, enda aku mai mansang.

Ni ti nuan kumbai ti nuan lambai?

Pulang Gana ti bisi di tapa dada jari,

Ti bejako tau betelipi,
Ti betusi pandai betentali,

Ti ngibai pandai bebli,
Ti nebus ulun lelaki,
Ti ngayau ngarau kundi,
Ti tindok ngasi ka mimpi,

Nya ti aku kumbai ti aku lambai!

O Badas!
Ploh aku, kita bisi mri aku mandi,

Gauk, rindu kita nemu mai aku bebuti,

Nyadi lemban pendiau kita nemu ngosong aku munggal kali.
Nyadi padi kita anak mensia!

Begugu nengah munggu,
Bepitak nengah lebak,
Betipan nengah empran,
Bejarit nengah bukit,
Betngong nengah langgong!

One, two, three, four, five, six, seven, eight, nine, ten.
Draw aside O chief Pulang Gana.
Lest thy *sarong* be wetted,
Lest thy waist-cloth be dirtied,
Lest thy gold sash be made damp!
One, two, three, four, five, six, seven.

Look forth, O Pulang Gana, great chieftain,
Ini Anda, Raja Dewata!
Thou hast become a Councillor Patinggi.
Thou hast become a Sultan, a Prince.
Thou hast become a Degedong, a Tamunggong!
To thee I call, I beckon!
I present thee with a cock's heart,
I give thee the egg of a hen,
Therefore thou must attend the feast,
Thou must come forward,
Thou must come among us,
Thou must come hither.

Which Pulang Gana dost thou call, dost thou beckon to?
The Pulang Gana who sits idle and
Who sleeps bent in two reclining against a basket,
I do not call, I do not beckon to,
I do not ask him to the feast, I do not ask him to come forward.

Whom dost thou call dost thou beckon to?

The Pulang Gana who is upon the palm of one's hand,
Who is speaking displays fluency,
Who in relating a story cleverly does so in verse,
Who is smart at buying and selling,
Who redeems men slaves,
Who in a foray quickly gets a head.
Who sleeps and causes his dreams to come true,
That is he to whom I call to whom I beckon!
[The Deity invoked, viz. Pulang Gana, now makes answer through another person]
Good! (or Oh good people!)
When I perspire ye give me water to wash with,
When I am in a good humour ye know how to jest with me,
When I am out of spirits ye know how to call upon me at least once.
The paddy of ye children of men shall prosper!
It shall congregate upon the hills,
It shall be heaped up about the vales,
It shall be piled up on the plains.
It shall be thick upon the mountains,
It shall be collected in vast quantities on the flat lands up on the mountains!

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

782 Nyadi sa tangkai, pulai sa takin,
539 Nyadi sa pun, pulai sa ambin!
Aku nyau ngabas, ngosong kita,
Ngerja umai, ngerja raga!

Nyadi aku ngabas kita ukai aku kadiri,
Aku begrak diri sa rumah,
Aku begrak diri menyanak,
Aku bekumbai diri sebrai.
Nyadi padi kita anak mensia!

Aku baka pisang di-lenjang telesak.

Aku baka kladi lari anak,

Aku baka tebu lulong tambak!

Nyadi pulai aku tu,
Mai asi, mai tumpi.

Lengka ka iamba kayu tuba,

Udah nya aku bekayu iamba gembi,

Nyadi ngelengka ka Orang Kaya Pulang Gana,
Aku ngumbai Patinggi Mata-Hari.

If an ear prosper it shall fill a basket (*takin*),
If a tree fruit it shall fill a basket (*ambin*):
I am come to visit, to call upon ye,
To work at your farms to work at your fences!
When I visit ye I am not alone,
I stir up those of my household,
I stir up those of my family,
I call those who live hard by.
The paddy of ye children of men shall prosper!
I am like the banana tree surrounded by its suckers,
I am like the caladium with its far-spreading young plants,
I am like the sugar-cane which is encompassed with its young plants!
Now I return home,
Taking with me cooked rice and cakes of rice flour.

[Pulang Gana's answer being made another person invokes a fresh Deity].

Putting on one side the young plants of the *tuba*,
Then I am going to use for fuel the young *gembi* trees,
Therefore I put aside the Chief Pulang Gana.
And call upon the Patinggi Mata-Hari (the sun).

IX. Sampi miau Umai enggau manok—A Prayer when waving fowl over the paddy farm.

O! Ah! Ni kita Antu mrak, Antu pasak,

Antu empangau, Antu alau,
Antu chit, Antu pipit?

Dinga ka nyawa, dinga ka suda kami!

Pending ka kangau, dinga ka puchau!

Anang enda ninga ka putap, ninga ka tekap!
Lari kita ngagai Brunai—tasik besai,

Lari kita ka Tawang, ngagai Sintang,

Mindah ka Danau, ngagai Selimbau.
Mindah! Nyeliah! Anang betinggal, anang pambar,
Anang betugau, anang begalau.

Pindah ambis, pindah lengis!
Angkat sama, pindah serta!

Pulai ngagai menoa aki menoa ini kita.
Pulai ngagai apai, ngosong indai kita:
Tu kakota ka raga kami—

Oh! Ah! where are ye Spirit of the *mrak* (bug) Spirit of the *pasak* (bug),
Spirit of the paddy bug, spirit of the locust,
Spirit of the rat, spirit of the grain-eating bird?
Hearken unto our voices, hearken unto our shouts!
List to our calling, give ear to our recitation!
Ye must hearken to our muttering, and listen to our murmurs!
Betake yourselves to Brunei—to the open sea!
Betake yourselves to Tawang—towards Sintang!
Remove to the Lake—towards Selimbau!
Remove! Make way! Leave none behind, let none scatter,
Leave none about like stumps on a clearing, let none be in reserve,
Remove all, remove everyone!
Depart all together, remove at the same time!
Go home to the country of your ancestors,
Return to your fathers, to your mothers!
For this is our bulwark and our defence—

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

782
539

Manok jelayan, manok ensriban,

Manok bekuak, manok bejalak!

Nyadi kita enda bulih enda pulai,
Kita ga udah bisi jong, bisi bangkong,
Bisi tumpang, bisi kajang,
Nya me enggau kita pulai,
Bekayoh ngagai Paloh,
Bedayong ngagai Sadong,
Belayar ngagai Banjar.
Anang pambar, anang betinggal,
Ti kait bai pulai, ti buta iring bejalai!

The *jelayan**-plumaged cock, the *ensriban**-plumaged cock,
The *bekuak**-plumaged cock and the *bejalak**-plumaged cock!
You must therefore return,
Already you have a scow, a boat,
You have rudders, you have boat awnings,
With these (advantages) you may return,
Paddle to Paloh,
Row to Sadong,
Sail to Banjar.
Scatter not, let none remain behind,
The lame carry home and the blind lead away!

X. Sampi nyelam ka buah—A prayer when a diving contest is being held about a fruit tree.

Ni kita--Raja ai, Raja munti,

Raja ikan, Raja gemian,

Raja adong, Raja kulong,

Raja tapah, Raja smah.

Raja lalabi, Raja genali?

Peda! Tela! Iching! Perning!

Barang kami ti nanam, ti ngunjam,

Ti mensiang, ti betebang,

Nya asoh menang, asoh lantang.
Barang ti ngambu ngapa, ngambu saja,

Nya tanggong pelepong, asoh alah, asoh rebah,
Anang betunsang, anang betunggang!

Where are ye—King of the water and King of the *munti* bamboo,
King of the fishes, and King of the *gemian* fish,
King of the *adong* fish, and King of the *kulong* fish,
King of the *tapah* fish, and King of the *smah* fish,
King of the river turtles, and King of the *genali* snakes?
Behold! See! Look (literally, take aim) and look intently!
Whoever among us planted it, who drove it into the ground,
Who cleared around it, and felled around it.
Him make victorious, make at ease.
(But) whoever puts forth a vain, a false claim,
Him lift up and float (on the surface), cause him to be conquered and vanquished,
Be not biased, be not unjust!

XI. Sampi nama ka Tajau—A prayer when taking a (new) jar into the room.

O, ni kita—petara aki, petara ini,

Petara apai, petara indai,

Ti nulong, ti nyukong?
Dinga ka sampi, dinga ka sangi kami!
Dinga ka kangau, dinga ka puchau!
Aku tu ngumbai, aku tu ngelambai,
Ngasoh kita begumpuru, ngasoh kita begumu,
Ngasoh betugong, ngasoh bedurong,

Datai ari Sabah, ari Bangka,
Datai ari Sandakan, ari Labuan,
Datai ari China, ari Blanda,
Datai ari Sintang, ari Tawang,
Ari Brunai—tasik besai,

Oh! where are you—gods of my grandfather, and gods of my grandmother,
The gods of my father, the gods of my mother,
Who help and who support?
List to the prayer, list to our petition,
List to the calling, to the recitation.
It is I who call, it is I who beckon,
And ask ye to assemble, to congregate.

Ask ye to gather together, to be of one company.
Come from Sabah, from Banka,
Come from Sandakan, from Labuan,
Come from China, from Europe,
Come from Sintang, from Tawang,
From Brunei,—the wide sea,

* The "markings" or colours of a cock's feathers.

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

782
539

14. Ari Fontianak, ari Sarawak.
Nepan di kapal, nepan di bidar,
Mudik enggau tongkang, enggau wangkang,
Nuju pengkalan nengah jematan,

Nuju penyangkai nengah jalai,
Nengah tangga lalu tama.
Dudok di luan, diau di sengkan,

21. Diau di tikai, dudok di balai!
Pinang udah mengkang,
Sireh udah betapeh,

Asi udah nganti,
Penganan udah meruan,
Pisang udah diadang,
Telu udah digumpuru.

28. Piring udah diading!
Nyadi kita petara—Pulang Gana—
Nurun samoa, ari bukit ari Langit!

Ni nuan Ini Andan, Manang Jaban?
Ni nuan Singalang Burong?
Ni nuan Sanggol-Labong?

34. Ni nuan—Kling enggau Bungai-Nuing?
Kitu ka nuan Ngelai enggau Sempurai,
Ngabang kita Kumang enggau Lulong-Bintang,
Sininggar Mata-Hari enggau Padi-Mati.
Enti kita udah datai samoa, datai serta,
Tinggal ka aku pengaroh kita ti ngimbai tuboh,

40. Tinggal ka aku rajut kita ti tegot ditaroh.
Batu ai kita bri ka aku mega ti olih kita ngambi di daki—pupu gumbang.

Batu getah tinggal ka aku mega ti olih kita nyamah di tuga tunggol tebang,
Batu lemak bri mega olih kita,
Ngambika aku tampak tau bedagang, enggaika aku lebu nanak, ka kita tuak di benong tajau bujang!

14. From Pontianak, from Sarawak,
Go aboard steamers and in boats,
Come up stream in barges and junks.

Steer for the landing place and walk up the wharf,
Steer for the quay and walk up the road,
Walk up the stairs and enter the house,
Sit down near the wall by the eaves on the raised part of the flooring,

21. Sit on the mat, on the bed!
The *pinang* nuts are there,
The *sireh* leaves are arranged one above the other,
The cooked rice is waiting,
The cakes are there,
The plantains are provided,
The eggs are collected,

28. The offering is arranged!
And ye gods—Pulang Gana—
Descend all of ye from the mountains, from the Heavens!
Where art thou Ini Andan, Manang Jaban?
Where art thou Singalang Burong?
Where art thou Sanggol-Labong?

34. Where are ye—Kling and Bungai-Nuing?
Come ye hither Ngelai and Sempurai,
Come ye to the feast Kumang and Lulong-Bintang,
Sininggar Mata-Hari and Padi-Mati.
If ye have all come—all at the same time,
Leave me the charms ye have about your persons,

40. Leave me your belt charms of tusks that ye keep secure.
Give me also your water stones which ye got from the drift-stuff—the spume of the sea waves,
Leave me your gutta stones which ye took from the stumps of felled trees,
Give me also your grease stones,
In order that I may be famous as a Trader, and that I may not, in vain, have made for you, the *tuak*, in a jar full up to its largest part!

XII. Ensra Kling Nyumpit—The story of Kling out shooting with a blow-pipe—*(A portion only).*

539

Iya nurun tengah hari enda bekinsit, ngili ka ai tanjong mlit, nengah tinting mling bukit lalu nadai nemu kaban Bejit.

Bejalai enda ngetu utai pen nadai temu. Enti siang betentang mata-hari, enti malam betenggau enggau selinggau daun api.

Nyau datai di bukit Sandar-sumpit. Dia Kling pen ngetu lembut tulang, dudok makai pinang.

He went out when the sun sat in his meridian tower. followed the down-river course of the meandering stream, marched along a range of hills, and passed round a mountain but did not meet with the flock of the black long-tailed Monkeys.

He walked without resting but found nothing. If by daylight he used the sun as his compass, if by night he lit his way with the glowing torch.

At length Kling arrived at the mountain Sandar-sumpit. There he rested, his limbs being weary, and sat down and indulged in *pinang* (and *sireh*, the chewing ingredients).

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

Ploh tuboh baka tengkujoh hari ujan, ploh dada tau alai nyala ikan ngaban.

"Lembut tulang tu, lelak bejalai, lapar prut enda makai," ko jako Kling.

Dia me Kling dudok dedugau ngetu enda lama. Burong pen nyau betugong maioh macham, jelu nyau beribu ka kiba kanan utang Kling enda iboh lalu dudok jenoh lemih tulang agi nukong.

The perspiration of his body could be likened to a heavy fresh caused by a (sudden) rain-fall, and the perspiration of his chest was such that a casting net could have secured there the spawning fish!

"My limbs are weary, I am tired of walking and my stomach is empty (as I have) not eaten (anything)," said Kling.

There he sat meditating and stopped awhile. In the meantime birds of many kinds began to assemble and animals were by thousands upon Kling's left and right but he took no notice and sat quite still, his limbs being weary, and still remained thus.

XII. Ensra Jelu baum beban—The Fable of the Beasts who held a meeting about building a boat.

Nyau ka lama iya, kenu, baum sida Rusa, Kijang, Plandok, Badak, Gajah, Ingkat, Bengkang, enggau Aji Bulan. Nyadi ka tuai sida Aji Bulan.

Udah sida baum lalu aum pen udah nyadi sida lalu ngiga kayu lalu nama kayu nya bangala, ti tumboh puak menoa; pemesai iya sa hari Beketan mling nyumpit, batang iya sa hari pukang mlit, puchok iya sa hari bejit bejelangkit.

Sida pen belaboh nebang ari pagi iya pen petang baru rebah. Iya pen udah rebah orang pen lalu belaboh sama mantap. Pungga orang munyi pangka pasang, pantap munyi rauh balat ribut kenchang.

Iya pen tembu nyadi prauh agi ga diasoh Aji Bulan ban. Nyau nyadi papan agi diasoh ban, nyau nyadi tiang diasoh ban mega.

Nyau nyadi entran "agi ban ga," ko iya, nyau mesai mata gasing agi diasoh ban, nyau mesai graji nya baru badu.

Disua Plandok song Aji Bulan dipegai iya kena iya ngritok lubang pending.

"Oh! Beduan kitai iya," nya jako orang maioh, lalu samoa orang manchak jelu Aji enggau tengong.

Nya deh alai jelu nya bebau, lalu samoa jelu enggai betuai ka iya agi.

It is related that once upon a time the Sambur deer, the Muntjac deer, the Mouse-deer, the Rhinoceros, the Elephant, the Tarsier, the Slow Loris, and the Moon Rat held a meeting, and selected the Moon Rat as their Chairman.

After they had held their meeting and passed the resolution unanimously they went to look for the tree. Now the name of the tree is the *bangala* that flourishes in the very heart of the country; its size is such that a Beketan would take a whole day to go round it shooting with a blow-pipe, its trunk would take a Tarsier a day to travel round, and its top would take the black long-tailed monkey a day to go round jumping from branch to branch.

They commenced to fell the tree in the early morning and it was dusk when it fell. After it fell they began, all together, to lop it. Their strokes resounded (as it were like) the sound of a tidal wave dashing (against the river banks) their chopping sounded as the roar of a mighty wind storm.

After it was finished and was made into a boat the Moon Rat still directed them to cut it (smaller) with the adze, and after it became (the size of) a plank he still ordered them to go on reducing it, and after it became (the size of) a post he yet ordered them to go on cutting it.

Now after it became (the size of) a spear-shaft, says he, "cut away again at it." And when it got the size of a shuttle-pin he still ordered them to cut it down, and when it was finally reduced to the size of a small bore they stopped cutting it.

The Mouse-deer handed it over to the Moon Rat and he took it and used it as an ear-scoop (or cleaner).

"Oh! He is humbugging us," they all shouted, and forthwith all besmeared him with the evil smell from their arm-pits.

This is the reason why that animal (the Moon Rat) smells (so badly), and why none of the animals will ever do anything for him again.

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

XII. Ensra Manang Gagak—Medicine-man Gagak's Fable.

539 Anak mensia baum enggau samoa jelu, sida Rusa, Jani, Kijang, Plandok, Enturun, Bruang, Ingkat, Bengkang, Munsang, Bejit, Nyumboh, Emplau, Kra, Rasong, Engkuli, Sinang, Tupai, Mayau.

Jelu pen sa ribu udah datai anak mensia pen lalu bejako baum. "Aku tu pia," ko jako anak mensia, "mai kita baum bumai. Kita salah pas makai padi kami, samoa kita jelu." Lalu ko Jani, "Aku ka,"—Jani bejulok Serambi Langkau Wan. "Aku ka," pia ko jako Rusa bejulok Gangga Guntor Demram. "Aku ka," nya jako Kijang bejulok Simbang Jerungkang Tanam. "Aku pia," ko plandok bejulok Kayu Alah Sengapa Alai Nepan.

"Aku ka," nya jako Engkuli bejulok Pua Kumbu Tenun Endu Puyu-Berujan. "Aku ka," nya jako Bruang bejulok Bliong Kabang Pemungga Batang Pan. "Aku ka," nya jako munsang bejulok Rambut Ubong Gadong Kena Luleng Ngelapong Baju Anyam. "Aku ka," pia ko jako Bejit bejako birit-irit munyi trumpit baris meriam.

"Aku ka," nya jako Nyumboh bekaban maioh munyi antu bala teguran.

"Utang kati taka pengawa ngerja umai?" Pia ko jako samoa jelu. Lalu Manang Gagak bejako madah ka pengawa ngerja umai.

Ko jako Manang Gagak, "dulu kita ngiga tanah, udah bulih tanah nya baru beburong; udah nya baru kitai manggol; udah manggol, nebas; udah nya, nebang, nunu, nugal, mantun, ngetau, ngindik, nyembui, nutok, nampi, nyumai, baru tau dipakai."

"Oh! Enda ulih kerja," pia ko Jani. "Nyamai agi aku mai kaban diri empu nyengkuran."

"Aku pia," jako Rusa. "Nyamai agi mai kaban ayah ngiga ulum."

"Aku pia," nya jako Kijang. "Pama agi ti aku mensiang batang perugan lengkan."

"Aku enggai me bumai," nya jako Bruang. "Beguna agi enti aku beridup ka labang madu renyuan."

(Once upon a time) a man held a meeting of all the animals, viz: the Sambur Deer, the wild Pig, the barking Deer, the mouse Deer, the Binturong, the Bear, the Tarsier, the Nycticebus, the Paradoxurus, the black Monkey, the pig-tailed Monkey, the spider Monkey, the grey Monkey, the Proboscis Monkey, the Leopard-Cat, the Civet Cat, the Squirrel and the domestic Cat.

As soon as a large number of animals had gathered together, the man addressed the meeting. "It is my purpose," said he, "to invite you to agree to make farms. All you animals have done wrong by constantly eating our paddy." Now granted the Pig, "I will"—the Pig who is betitled *the Verandah of the Birdscarer's Hut*. "And I will," said the Deer, who is betitled *the Distant Booming of Thunder*. "I will," barked the Muntjac Deer, who is betitled *the Deep Gash made by the Jerungkang* that is set by men*." "I will," said the Mouse Deer, who is betitled *the Parasite that harbours where it will*.

"So will I," purred the Leopard-cat who is betitled *the Blanket Woven by the Daughter of Puyu-Berujan*. "And I," growled the Bear, who is betitled *the Axe that has not been used for cutting out Boats*. "I will," snarled the Paradoxurus, who is betitled *the blue Thread that Luleng used to ornament the hem of her jacket*. "I will," screeched the Black Monkey who chatters incessantly like the bugle sounding during gun drill.†

"I will," jabbered the pig-tailed Monkey who, when in company with others, makes a noise like a large army taking alarm.

"But what sort of work is it to make a paddy farm?" So said all the animals. Then *Manang* Gagak spoke and told them of the work necessary in order to make a paddy farm.

Said he, "first of all we must look for the land and when that is obtained we must consult the omens; then comes the preliminary clearing; next the ordinary clearing; felling the trees, burning, sowing the seed, weeding, reaping, threshing, drying, pounding, winnowing, cooking, and then it can be eaten."

"Oh!" Said the Pig, "it cannot be done. I would much rather invite my friends to root up the ground."

"And I likewise," said the Deer. "It is much more pleasant for me to take my people to search for pasture."

"And I too," said the Barking Deer. It is better far for me to clear the stem of the *lengkan*."

"I won't farm," said the Bear. "It is very much better for me to rear bees (that produce) honey."

---

* *Jerungkang* a deadly bamboo spear trap.

† This line is a recent interpolation and is interesting as it illustrates so remarkably the tendency to appropriate new ideas and assimilate new words.

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

"Aku pia," nya jako Plandok, "Nyamai agi enti aku nganti penglaboh buah buan."

"Aku enda me bumai," nya jako Engkuli. "Nyamai agi aku idup ari pangan."

"Aku enda mega bumai," pia ko jako Munsang. "Nyamai enti aku ngiga sarang burong sengayan."

"Aku enda me bumai," nya jako Kra. "Aku tau idup ari upa senggang senganan."

"Kaban aku enda me bumai," pia jako Bejit, mupok ngelesit buah brangan.

"Aku enda mega bumai," pia jako Tupai ngadang diri idup ari tangkai pinang rotan.

"Enti munyi tu nadai bumai me samoa kita jelu," nya jako Manang Gagak.

"Utang enti kita Jani puni padi kami kita busong pangka peti ngelingi span."

"Enti kita Rusa makai padi kami busong pangka amba jarin rotan."

"Enti kita Plandok makai abok, kita busong sintak panjok beumpan buah buan."

"Enti kita Kijang makai jabang, kita busong tama pencharan."

Tu jako manang Gagak enggau sida Jelu maioh.

"And I," said the Mouse Deer. "It is very much nicer for me to wait for the *buan* fruit to drop." 539

"I certainly won't farm," said the clouded Leopard-cat. "It is very much nicer to live upon my neighbours."

"I also don't intend to farm," quoth the Paradoxurus. "It is more convenient to search for the nests of the *sengayan* birds."

"Indeed I will not farm," jabbered the grey Monkey. "I can keep myself on the pith of the *senggang senganan*."

"My friends certainly won't farm," said the black Monkey, as he kept on skinning the *brangan* fruit.

"I also will not farm," chattered the Squirrel who depends upon the blossoms of the wild pinang trees.

"If that is the general wish then all you animals will not farm," said Manang Gagak,

"But if you, Pig, taste our paddy, you will meet your death from the pig traps round your drinking haunt."

"If you Deer eat our paddy you will be ensnared by the rotan snare."

"If you mouse Deer eat our sweet potatoes you will be caught up in a trap baited with *buan* fruit."

"If you barking Deer eat our cassava you will meet your death in a trap."

These were the warning words of *Manang* Gagak to all the animals.

XIII. Penti indu ngandong—Restrictions imposed on a woman when enceinte.

Serta nyera lalu bepenti. Penti dipegai kadedua laki enggau bini. Mali ngetas randau datas ai enggau datas jalai enggaika tekalalu begetah. Mali nekat ai, mali ngarut, mali nemurak, mali nampun ka bulu, mali mantang ka paku di papan enggaika indu mar beranak. Mali ngelileh ka minyak enggaika anak tuli. Mali ngentak ka ulu duku enggaika bengal. Mali natok telu enggaika buta. Mali nanam pisang enggaika pala besai, mali bekindu ngena unggun kara enggaika agu. Mali munoh jelu enggaika anak menawa, bedarah idong. Mali ngikis tachu enggaika anak enda tumboh bok. Mali bilik tama lalabi enggaika anak ngereman enda ada. Mali narom enggaika anak chelum. Dalam indu nya jalai mansang nya mega jalai pulai enggaika anak tesat ada. Mali makai utai dalam kibong enggaika beranak mengkang, mali ngema batu enggaika anak tungkut.

As soon as a woman is enceinte restrictions come into force. These restrictions are binding on the husband as well as on the wife. It is forbidden them to cut creepers that hang over the water or road lest the mother should suffer from flooding (after the child is born). It is tabooed to dam a stream, tabooed to plait the rattan for fixing the adze, tabooed to make the broad plaiting for the hilt of a *parang*, tabooed to set up the fish trap, tabooed to drive a nail into a board lest the woman should have difficulty in her delivery. It is forbidden to pour out oil lest the child should suffer from inflammation of the ears. It is forbidden to fix the *parang* in its hilt lest (the child) be deaf. It is tabooed to break an egg lest the child be blind. It is forbidden to plant a banana tree lest the (child's) head be large, it is forbidden to burn the ficus wood to warm oneself lest the child be dumb (or idiotic). It is forbidden to kill any animal lest the child be deformed and its nose bleed. It is forbidden to scrape smooth a cocoanut shell lest the child's hair should not grow. It is tabooed to bring a fresh-water turtle into the room lest the child should not be born. 843 539

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

843
539

It is tabooed to dye anything black lest the child be black. As for the woman (if she goes anywhere) she must return by the same way she went out lest the child be wrongly delivered. It is forbidden to eat anything within the mosquito curtains lest the mother die before the child is born, it is forbidden to carry stones lest the child be paralyzed.

XIV. Senyata tuboh mensia.—The Human Form and parts thereof.

192 [*Pala enggan rekong.* Head and neck].

Pala, the head. *Pulas uchong*, crown of the head.

Bok, hair of the head.

Kulit, skin.

Kruntok, skull.

Uban (or *ubun*) *aji*, opening in the head of a newly-born infant.

Untak, brain.

Dai, or *kening*, forehead.

Kelampisan, or *plipisan*, temples.

Moa, face.

Paras moa, the features.

Bulu kening or *balu bansu*, eyebrow.

Mata, eye. *Kulit mata*, eyelid.

Bulu mata, *bulu kijap* or *bulu kesap*, eyelash.

Leka or (*igi*) *mata*, eyeball.

Idong, nose. *Lubang idong*, nostril.

Pending, ear. *Lubang pending*, orifice of the ear.

Pipi or *kuyu*, the cheek.

Mulut, lip.

Nyawa, mouth.

Seput, breath.

Gumis or *suyam*, moustache.

Ngili, tooth, *Gam*, molar tooth.

Gusi, the gums.

Rang, the jaw. *Tulang rang*. Jaw-bone.

Dilah, tongue. *Butok dilah*, Uvula.

Klakanit, roof of the mouth.

Dagu, chin.

Janggut or *Jagut*, beard.

Rekong, neck, throat (outside). *Lubang rekong*, throat (inside).

Pegu, back (or nape) of neck.

Darah, blood.

[*Tuboh enggau kaki*. The body and legs].

Tuboh, body.

Bulu, hair of body.

Isi, flesh.

Tulang, bone.

Urat, sinew.

Penyuan, an artery.

Bau, or *Tandan bau*, shoulder.

Kachak, arm-pit.

Selangka, collar-bone.

Selangka-dada, breast-bone.

Dada, chest. *Tusu*, the breasts. *Mulut tusu*, the nipple.

Luak, the cavity in the chest.

Buku, joint.

Brang, arm. *Pun brang*, the shoulder. *Buah brang*, biceps.

Siku, elbow.

Lengan, forearm. *Buah lengan*, muscle below the elbow.

Kuan, *dekuan*, *buku kuan* or *prumpong*, the wrist.

Kedap, the pulse.

Jari. hand. *Tapa*, or *tapa jari*, the palm of the hand.

Blakang jari, back of the hand.

Tunjok, a finger. *T. indu*, the thumb. *T. hutang*, or *T. antu*, the forefinger. *T. tengah*, the middle finger. *T. apit*, or *T. manis*, the fourth finger. *T. anak*, the little finger.

Kukut, nail.

Pala banta, just above the nail.

Blakang, the back. *Tulang blakang*, back bone.

Tulang ketapi, shoulder blade.

Rusok, the side.

Tulang kerigai, the ribs.

Atau or *ati*, the liver.

Tungkul atau or *Tungkul ati*, the heart.

Kura, the spleen. *Lempuang*, the lungs.

Kesing, kidney. *Empedu*, or *lempedu*, the gall.

Prut, stomach. *P. raia*, the principal intestines.

P. anak, the smaller intestines.

Punggong, the waist.

Kanda, the abdomen.

Pusat, the navel.

Pleburan, below the navel.

Keting or *puki*, the vulva.

Butok, the penis. *Igi peler*. Testicles.

Burit, the backside. *Jumbal burit*, the extremity of the posterior. *Tumbong*, the anus.

Penyurong pa, hip bone.

Kaki, the leg (the whole of it).

Pa, the thigh.

Patong, the knee. *Pala patong*, knee-cap.

Jengklan, just below the knee.

Plepetan, just below the *jengklan*.

Betis, the leg below the knee. *Buah betis*, the calf.

Tulang betis, the shin.

Buku ali, the ankle.

Rakat, the tendon Achilles.

Tumbit, the heel.

Tunjok kaki, the toe. *Kukut kaki*, toe nail.

Tapa kaki, sole of the foot.

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

XV. Ngepan Bujang Nganta—Costume of a Dyak Dandy.

Labong. The headkerchief. *L. buntas.* The black headkerchief embroidered with gold thread. *L. genaling*, the red and yellow headkerchief.

Lelanjang or *lelaga.* Hornbill or other feathers stuck in the *labong.*

Grunjong. Earrings.

Lilap. Pieces of thin diamond-shaped brass attached to the *grunjong.*

Tinggu. Ear pendants.

Tangkong tenyalang. The horn of the Hornbill suspended from the ear.

Tenggak or *marik.* Bead necklace.

Buah tili. A knob of embossed metal attached to the necklace.

Tengkelai. Shell armlet worn round the biceps.

Simpai. Armlet above the biceps made of plaited fern (*resam*), fibre (*aping* or *ijok*), or rotan.

Unus lengan. Bracelets from the wrist up the forearm made of plaited fibre (*ijok*).

Tumpa. Brass bracelet. *T. gading.* Ivory bracelet.

Tinchin tunjok. Ring.

Sapai. A square red or yellow piece of cloth with a hole in the centre through which the head is put and the cloth (often with serrated edges) then hangs over the shoulders and chest.

Tajong or *dandong.* A *sarong* hung over the shoulder.

Kain belantan. A gold-embroidered cloth hung over the shoulder.

Sirat. Waist or breech-cloth. *S. tating.* Breech-cloth with small brass bells at the ends hanging in front and behind. *S. para.* Breech-cloth with embroidered figures.

Kabu. Fringe to the breech-cloth.

Samenting ringgit. Belt made out of dollar coins.

Tikai burit. Stern mat of rotan.

Unus. Rings of *ijok* fibre round the calf of the leg below the knee.

Engkrimok. Brass rings round the calf.

Tangkin. Sword.

Engkerurai. Native bag-pipe.

XVI. Ngepan Dara Nganta—Gala costume of a Dyak Lady.

Sugu pirak. Silver-mounted comb.

Enanga tisir. Upper part of the comb.

Lilap. Diamond-shaped ornament on the comb.

Tusuk pending, engkrabu, tensang pending, or sumpun. Earring.

Tenggak. Necklace of beads, silver-coins, etc.

Marik. Beads. *M. ampan.* Beads threaded and worn in rows down to the breasts.

Tumpa. Bracelet or rings of brass on the wrists. *T. rangki.* Armlet made of a sea shell (*rangki*).

Tinchin tunjok. Finger ring.

Rawai. Brass rings threaded upon rotan and worn like a corset round the body from armpit to midway between the waist and the fork.

Kenyawir. A diamond-shaped metal ornament tied on the *rawai.*

Ringgit. Dollar coins worn round the waist above the *rawai.*

Segai. A silver, or a silver-coin belt.

Kain. Petticoat. *K. tating.* Petticoat with small brass bells (*grunong*) hung on to its lower border. *K. sungkit.* An embroidered petticoat.

Tisi kain. Edging of the petticoat worked with gold thread.

Sabit. Finely wrought brass chains worn from the waist to the border of the *kain.* *S. pirak.* Similar chains but of silver.

Selampai or *Kain besai.* A cloth worn round the throat with the ends hanging down the back.

Kalambi. A jacket.

Baju sungkit. A jacket with a square embroidered on the back. *B. tabor* or *B. ara.* A jacket embroidered with gold at back and down part of the front.

Slong. Brass rings worn on the legs.

XVII. Kayu—A Tree.

Urat, the root.
Geta, gutta.
Ai (*kayu*), the sap.
Kulit, the bark.
Kulit manis, the soft part of the wood next to the bark.
Banair, a buttress.
Pun, the stem.
Batang, the trunk.
Kayu, the wood.
Bungkong, a knot in the wood.
Puak, pith of soft wood.
Tras or *kak*, the heart of hard wood.
Dan, branch.

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

192 *Pating* or *takang*, a twig.
Tangkai, a stalk, pedicle.
Tampok, calyx.
Kantok, a young leaf.
Lungkom, a bud.
Sulí, *telesak*, or *selinggir*, a shoot, a sucker. [Of palms, e. g., a sago sucker, *anak mulong*].

Daun, leaf.
Bungai or *bunga*, flower.
Buah, fruit.
Kulit buah, fruit skin or rind.
Leka or *igi*, seed.

XVIII. Rumah Panjai—A Dyak House (lit. a long House).

192 342 *Taba*, the site.
Langkar, measurement of the site.
Tenong ai, the divination to test the healthiness of the spot.
Tiang, a post. *Ngentak* (*entak*) to set up a post.
Tungkat, a prop.
Sukong, a strut.
Pengerat or *suit*, a tie beam.
Pemujur or *sanding*, a joist.
Kalang, a joist (above the *pemujur*).
Gegar or *gelegar*, the flooring composed of small sticks, bamboos, or split *pinang*, laid side by side.
Pemetong, wood to finish off the ends of the *gelegar* (placed at right angles to them).
Dinding, the wall. *Tiang dinding*, wall posts.
Ibal, beams to which the walls are tied or nailed.
Ruai, the covered verandah, or public hall of the house.
Bedilang, the warming place in the *ruai*.
Penyurai or *pantar*, that part of the verandah immediately below the eaves.
Padong, a bedstead.
Tanju, the outside platform or open verandah of the house.
Tempuan, the passage used as a public thoroughfare and also as the place where the paddy is pounded [it lies just outside the doors of the rooms (*bilik*)].
Lubang penutok, an opening (above the *tempuan*) to admit the pestles being raised when pounding the paddy in the mortar (*lesong*) upon the *tempuan*.
Padong Bugan or *P. gantong*, the upper or fenced part of the *lubang penutok*.
Bilik, the room. *Pintu*, the door.
Tempuan bilik, the passage in the room.
Lubang pelua, a window.
Lubang penyengok, a spy-hole or small door of communication between two rooms.
Tukang (or *penukang*) *atap*, the window in the roof (made by raising up a portion of the *bilik* roof.
Sadau, the garret (above the *bilik*).
Pemanggai or *P. ranggong*, a shelf for mats, etc., below the *sadau* and above the *ruai*.

Dapur, the cooking place in the *bilik*.
Para, a shelf above the cooking place upon which the firewood is placed.
Penguit gemok (or *labu*), hooks upon which the water gourds are hung in the *Tempuan bilik*.
Penyambut sadau, tie beam.
Pepan ara, joist above the *penyambut sadau*.
Sengkar memanca, tie beam above the *pepan ara*.
Gelegar (or *gegar*) *sadau*, the flooring of the *sadau*.
Sekang rumah, tie beam above the flooring of the *gegar sadau*.
Jempayan or *jempayan*, tie beams at back and front of the house.
Pletar or *jempayan chit*, tie beams that support the rafters.
Kasau, the rafters.
Tiang prabong, the King-post.
Plebungan, small tie beam at right angles with the King-post reaching from *kasau* to *kasau*.
Prabong, the ridge of the roof (inside the roof).
Lengkiai, *pretar* or *pletar*, the laths supporting the roof covering.
Atap kayu or *atap papan*, the roof shingles.
Atap dann, leaf-roof covering. *Kaki atap*, the eaves.
Tungkup (or *tulup*) *prabong*, the ridge of the roof (outside).
Penambai, an ensign (denoting a ceremonial feast) hoisted on the *Tungkup prabong*.
Sabar ai, the wall at the back of the house.
Panggang or *luan*, the end of the room where the jars are stored.
Tebelayar, the walls at the back of a long house.
Penyambang or *penyambai*, the ends or both ends of a Dyak house.
Tangga, the stair-case or ladder of a long house.
Anak (or *gigi*) *tangga*, the steps or notches in the log which serves as the stair case.
Pala tangga, the head of the stairs at either end of the long house.
Kaki tangga, the foot of the staircase.
Penjuang, posts on either side of the staircase to support the railings.
Alau-alau, the railings of the stair-case.

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

XIX. Bong*—A Dyak Boat.

Pengala or *penyengala*, the keel.
Ujong pengala or *pala pemanghit*, the end of the keel.
Penyambang, a piece of wood joined on to the above forming as it were bow or stern post.
Enturan, the lines on the keel upon which the planks forming the sides are laid.
Tanghir or *papan indu*, the lowest plank (resting upon the *enturun*).
Gandang (or *papan*) *pemangka*, the bulwark.
† *Jerapeh*, a temporary extra-high bulwark of leaf used when going out to sea.
Rabup, the fitting of the planks.
Temuku, the boss of wood on the side planks which supports the *sengkar*.
Sengkar, a beam crossing the boat from side to side.
Gagang, pieces of wood laid lengthwise on the *sengkar*.
Asat, wood laid across the *sengkar* to support the deck.
Lantai, the flooring (or deck) made of split bamboo, *nibong*, etc.
Bang, pieces of wood running across from bulwark to bulwark.
Ruang, the inside of the boat.
Timba, the middle or well of the boat.
Chapin or *tutup luan*, a plank forming the square bows or stern.
Luan, the bow.
Kamudi, stern.
Tanjn luan or *T. kamudi*, see *dandan*.
Dandan, platform at the stern or bow of a war boat.
Dinding-hari or *dinding-hari kamudi*, a carved and painted board at the stern.
Tumpang, the rudder.
Ajar-ajar, upper part of the rudder.
Jejampang, the rudder support.
Tiang tajok, the awning posts.
Entapan, cross pieces on the top of the *tiang tajok*.
Lembaian, wood laid lengthwise on which rest the awnings.
Urat, the rotan fastenings of the boat.
Kajang, awning (of leaf).
Tiang, mast.
Layar, a sail.
Pakal or *glam*, bark of wood used to caulk the seams.
Tali, rope.
Tali prauh, a boat's painter.
Sauh, anchor.
Kukut sauh, an anchor fluke.
Dayong, oar.
Sungayok, paddle.
Daun sungayok, the blade of a paddle.
Dandan sungayok, the top part of a paddle handle.
Batang sungayok, the shaft of a paddle.
Suar, a punting pole (used in going up-river over shallow gravel beds).
Turus or *taman*, a pole to which a boat is tied up.

XX. Sukat—Dyak measurements of length.

Sa jari singit. A finger's breadth sideways.
Sa tunjok. The breadth of a finger placed flat down.
Dua tunjok. The breadth of two fingers placed flat down.
Tiga tunjok. The breadth of three fingers placed flat down.
Ampat tunjok. The breadth of four fingers placed flat down.
Sa tempok. The palm of the hand placed flat down.
Tinchin or *sa pengaul pun.* From the thumb to the last joint of the middle finger outstretched.
Sa penuku or *sa pengaul tengah.* From the thumb to the middle joint of the middle finger outstretched.
Sa pengaul or *sa pengaul jari ujong.* From the thumb to the top joint of the middle finger outstretched.
Sa jengkal bahit or *tupah.* A span, from the thumb to the tip of the forefinger outstretched.
Sa jengkal amai. A real span.
Sa ruas tulang. From the elbow to the tip of the middle finger.
Manjai lengan or *tuntun ruas.* An arm's length, i.e. from the top of the shoulder to the tip of the middle finger.
Titik knak. From the centre of the chest to the tip of the middle finger.
Penigong antu. From the end of the shoulder across the chest to the tip of the middle finger.
Engkabai. From just above the end of the shoulder across the chest to the tip of the middle finger.
Labok langgu. From just above where the *engkabai* commences across the chest to the tip of the middle finger.
Engkiai unus. From just above the biceps across the chest to the tip of the middle finger.

* NOTE.—A *bong* is a boat with square shaped bows and stern, and no keel, it has the planks, which form its sides, tied together with rotan. It is seldom taken out to sea being primarily an up-river boat.
† Only used when going out to sea.

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

804 *Sa penyiku.* From the elbow across the chest to the tip of the middle finger.

Penampang umang or *pala tumpa umang.* From below the elbow across the chest to the tip of the middle finger.

Penampang raja or *pala tumpa raja.* From the middle of the forearm across the chest to the tip of the middle finger.

Dekoh. From below the wrist across the chest to the tip of the middle finger.

Pemalit tusak. From the knuckles across the chest to the tip of the middle finger.

Lileh minyak. From the side of the palm across the chest to the tip of the middle finger.

Tinchin or *sa pengaul pun.* From the third joint of the middle finger across the chest to the tip of the middle finger.

Sa penuku or *sa pengaul tengah.* From the middle joint of the middle finger across the chest to the tip of the middle finger.

Sa pengaul or *sa pengaul jari ujong.* From the top joint of the middle finger across the chest to the tip of the middle finger.

Sa depa. One fathom (i. e. *about* six feet).

Sa depa Prentah. A Government fathom (i. e. six feet exactly).

XXI. Sukat sakap—Measures of circumference.

Sa penyekat. The forefinger and thumb meeting.

Sa penyentik. The middle finger and thumb meeting.

Sa genggang. Both the forefingers and thumbs meeting.

Sa sakap. Both the middle fingers and thumbs meeting.

Sa pemelok. (An embrace) the hands touching the elbows.

Sa pemakap (or *litan*). As much as a man can encircle with his arms.

XXII. Wang—Money.

436

Sa duit is ½ of a cent.			
Dua duit (or *sa tengah sen*)	make	½	cent.
Tiga duit	make	2	,,
Ampat duit (or *sa sen*) ...	make	1	,,
Sa wang	is	3	cents.

Sa tali	is	9	cents.
Sa suku	is	18	,,
Sa jampal or *sa ringgit* ...	is	36	,,
Sa rial	is	72	,,
Sa ringgit	is	100	,,

XXIII. Tunggu Daya dalam Wang—Dyak fines in money.

Sa kati	is	72	cents.
Lima kati	is	$3.60	
Sapuloh kati (or *sa pengedang*)	is	7.20	

Dua puloh kati (or *sa tengah pikul*) ...	is	$14.40	
Sa pikul (or *ampat puloh kati*	is	28.80	

681

XXIV. Tunggu di Undup—Dyak Fines in the Undup.

Dyak Name.	Meaning.	Money value.
		$ ct.
1. *Bras basah enggau telu* (or *bras nasa enggau telu*).	Wet rice with an egg	.....
2. *Anak itik enggau papong besi ka keris* tamengat.*	A chicken with a piece of iron to strengthen the soul.†	.....
3. *Sa singkap mangkok enggau papong besi ka keris tamengat.*	One cup with a piece of iron to strengthen the soul.	1 0
4. *Dua singkap mangkok, skalika sa singkap chapak.*	Two cups or a medium-sized plate.	3 0
5. *Dua singkap chapak, skalika sa singkap pinggai.*	Two medium-sized plates or a full-sized plate.	8 0
6. *Dua singkap pinggai, skalika siji tepasan.*	Two plates or a jar	0 18

**Kris, kring,* or *pengring*; strictly speaking the word ought to be *pengring.*
†The piece of iron is generally a nail.

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

Dyak Name.	Meaning.	Money value.
		$ cts.
7. *Dua igi tepaian, skalika nigi irun, skalika ampat singkap pinggai.*	Two jars or one *irun* jar, or four full-sized plates.	(A jar) 0 50 (4 plates) 0 32
8. *Dua igi irun, skalika nigi mukul, skalika delapan singkap pinggai.*	Two *irun* jars or one *mukul* or eight full-sized plates.	(2 jars) 1 0 (8 plates) 0 64
9. *Dua igi mukul skalika nigi engkuna.*	Two *mukul* or one brass vessel...	2 0 (16 plates 1 28
10. *Dua igi engkuna skalika nigi panding.*	Two brass vessels or one *panding* jar.	4 0 (32 plates) 2 56
11. *Dua panding skalika nigi alas...*	Two *panding* jars or one *alas* jar	8 0 (64 plates) 5 12
12. *Dua igi alas skalika nigi rusa...*	Two *alas* jars or one *rusa* jar ..	$16 0 (128 plates) 10 24
13. *Dua igi rusa skalika nigi menaga.*	Two *rusa* jars or one *menaga* jar	32 0 (256 plates) 20 41

XXV. Tunggu di Skarang—Dyak Fines in the Skarang.

Dyak Name.	Meaning.	Money value.
		$ cts.
1. *Telu nigi enggau paku lampang ka kring samengat.*	An egg and a nail to strengthen the soul.	.....
2. *Manok niko enggau duku sa bilah ka kring samengat.*	A fowl and a chopper to strengthen the soul.	.....
3. *Dua singkap pinggai skalika nigi runggu.*	Two full-sized plates or one *runggu.*	0 16
4. *Tiga singkap pinggai skalika nigi irun.*	Three full-sized plates or one *irun* jar.	0 24
5. *Anam singkap pinggai skalika nigi mukul,*	Six full-sized plates or one *mukul* ...	0 50 0 48
6. *Dua mukul, skalika nigi jabir, skalika duablas singkap pinggai.*	Two *mukul* or one *jabir* or twelve full-sized plates.	1 0 2 0 0 96
7. *Dua igi jabir, skalika dua puloh ampat singap pinggai.*	Two *jabir* jars or twenty-four full-sized plates.	4 0 1 92
8. *Sigi panding, skalika dua igi jabir, skalika dua puloh ampat singkap pinggai.*	One *panding* or two *jabir* jars or twenty-four full-sized plates.	4 0 4 0 1 92
9. *Dua igi panding skalika nigi alas.*	Two *panding* jars or one *alas* ...	8 0 8 0
10. *Dua igi alas, skalika nigi rusa* ...	Two *alas* or one *rusa* jar ...	16 0 28 80
11. *Dua rusa, skalika nigi menaga* ...	Two *rusa jars* or one *menaga* ...	57 60

XXVI. Tunggu di Krian—Dyak Fines in the Krian.

Dyak Name.	Meaning.
1. *Telu manok nigi enggau beri mit ka kring samengat.*	A fowl's egg and a small piece of iron to strengthen the soul.
2. *Manok niko enggau duku sa bilah* ...	One fowl and one chopper.
3. *Satengah uta, skalika ampat singkap menghok, skalika sa singkap pinggai.*	Half an *uta*, or four cups, or one plate.

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

Dyak Name.	Meaning.
*4. *Sa nta, skaliko delapan singkap mangkok, skaliko dua singkap pinggai.*	One *nta* or eight cups, or two plates.
*5. *Dua nta, skaliko anamblas singkap mangkok, skaliko ampat singkap pinggai.*	Two *nta* or eight cups, or two plates.
*6. *Tiga nta, skaliko anam singkap pinggai, skaliko nigi irun.*	Three *nta* or six plates, or one *irun* jar.
*7. *Ampat nta, skaliko delapan singkap pinggai, skaliko nigi mennkol.*	Four *nta* or eight plates or one *mennkol*.
*8. *Lima nta, skaliko sapuloh singkap pinggai, skaliko nigi jabir.*	Five *nta* or ten plates or one *jabir*.
9. *Dua igi jabir, skaliko nigi panding* ...	Two *jabir* jars or one *panding*.
10. *Dua igi panding, skaliko nigi alas* ..	Two *panding* or one *alas*.
11. *Dua igi alas, skaliko nigi rusa* ...	Two *alas* jars or one *rusa*.
12. *Dua igi rusa, skaliko nigi menaga* ...	Two *rusa* jars or one *menaga*.
13. *Dua igi menaga, skaliko nigi mingka.*	Two *menaga* jars or one *mingka*.
*Note—*Tiga singkap pinggai nigi nta, enti utang darah.*	Three plates are equal to an *nta*, if the offence be bloodshed.

XXVII. Pemaioh pemedis Mensia—Various Human Ailments.

[Note.—The Dyaks name the various complaints of the human body in the most vague and careless manner. The symptom of a disease is often given as the name of the complaint; and when two diseases have more or less similar symptoms it is found that there is only one name for them both (e.g., Dysentery and Piles are both called *bira ka darah*).

Even the *Manang*, who profess to cure diseases, very frequently diagnose a case as *pansa utai* (passed by something) meaning that the patient has been affected by some evil spirit that has gone by.

From the above it can be easily understood that there is great difficulty in giving the proper medical terms for Dyak diseases.

We are indebted to A. J. G. Barker, Esq., Principal Medical Officer of Sarawak, for some useful hints and information in preparing this list for publication].

Abi, a wound.

Agu, dumb, idiotic, used of a 'natural.'

Alar (the Malay *alar-alar*), the condition of inflammation of a lymphatic duct in the leg or thigh, or both, running up to the groin and causing enlargement of one or more of the glands there. It is one of the manifestations of Filariasis (a disease due to a nematode worm called Filaria Bancrofti the embryos of which are found in large numbers in the blood). Frequent attacks of this may eventually result in Elephantiasis.

Angat, hot, feverish symptoms.

Bajong, rheumatic pains, paralysis.

Bakal, a wound.

Bara, an abscess, tumour.

Batok, a cough. *Batok mntah ka dara*, consumption or phthisis (literally, cough and vomitting blood). *Batok rangkai*, a cough, whooping cough, (literally, dry cough).

Bebali, blood poisoning, bone disease.

Bebirin, see *tabin bebirin*.

Beging, *bingking*, or *ribut kaban*, boils attacking the head only.

Bejuak, colic.

Bengal or *benggal*, deaf.

Bengek, asthma.

Bengkak, a swelling, tumour. *Bengkak ngeli*, a gumboil.

Benta, general weakness, sometimes Amenorrhœa.

Bentan, a swelling of the stomach (probably dropsy in some form), pain.

Berngoh or *berngus*, mumps.

Besut, blind.

Betangkal, to have patches on the skin or *kurap*, see *tangkal insong*.

Betu, a burn, scald.

Bingking see *beging*.

Bingung, giddy.

Bira ka darah, dysentery, piles.

Bisu, dumb.

Blang, the mottling of the hands or feet due to loss of pigment in the skin (*leucoderma*). This is usually seen on the palms and soles.

Buhok, an itching or sores on the head caused by some insects.

Bunga (or *bungai*) *kayu*, small-pox.

Burut, orchitis.

Buta, blind.

Butir, a wart.

Chelap, cold. *Sakit chelap*, a chill.

Chirit, diarrhœa.

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

164
192

Demam, ague.
Dilah rusa, see *alar*.
Dugal, distension of the gall bladder (due to gall stones).
Enda datai kain, amenorrhœa.
Enda datai kamah, amenorrhœa.
Engkechong, an ulcer.
Gegar, to shiver, shake, have ague-fever.
Gegutak, see *gutak*.
Gemala or *gemalus*, a syphilitic throat (usually fatal).
Gentong or *gentong prut*, a swelling of the stomach.
Gila, mad. *Gila babi*, epilepsy.
Glumut, measles.
Gutak, palsy.
Idap, sore eyes; a relapse.
Igi kanan, enlarged glands in the groin, bubo.
Ikil, a wart.
Juran, choleraic diarrhœa.
Jelupang, dropsy.
Juaran, see *juran*.
Jukat, delirious.
Juling, a squint.
Kadal, a form of leprosy.
Kait, maimed, lame.
Kapak, an ulcer.
Kayap, shingles.
Kedal, a bad form of *kurap*, (which see).
Kelebuan, miscarriage.
Kemih ka darah, bloody urine.
Kenyiran or *kenyenyiran*, inflammation of the breasts (*Mastitis*).
Kepi, slightly lame.
Kudong, as *sakit kudong*, leprosy.
Kurap, scorbutic humour, a tetter, ringworm, skin disease.
Kurap (or *krak*) *dulang*, or *panau*, whitish spots on the skin caused by leprous or scrofulous distempers.
Kurap badak, dhobi itch.
Kuris, the itch.
Lambor, a form of fever. *Lambor api*, a severe form of fever, high fever when the skin is hot and dry, commonly known as "the hot stage" of ague. *Lambor upa*, the reverse of *L. api*, "the cold stage" of ague.
Lan, leprosy.
Laso, pain in the wrist.
Lengat, dysenteric diarrhœa when the motions contain blood and pus in addition to fœcal matter.
Lengit, see *lengat*.
Lukus, see *betu*.
Lundong, an intestinal worm.
Lusong, skin disease (see *kurap*).
Mara, a disease, a boil.
Melabat, a swelling or spots on the skin the effects of a blow or poisonous bite.
Melumpat, skin disease (probably from blood poisoning?).
Membat, see *glumut*.
Menchol, or *mensul*, a swelling.
Meniyala, itching caused by ant bites, etc.
Merjan, prickly heat.
Mulan, to menstruate.
Mutah ka darah, to vomit blood.
Ngebal, constipation.
Ngura, ague.
Nyang, an eruptive disease.
Nyerebika, a carbuncle.
Panau, see *kurap* (or *krak*) *dulang*.
Pulong, the swelling that developes into an ulcer.
Purong, leprosy.
Patah tulang, a simple fracture.
Pantok ular, snake bite.
Pedis, ill, painful.
Pedis atan, pain in the (region of the) heart.
Pedis prumpong tulang, rheumatism.
Pedis mata, opthalmia, or inflammation of the eyes.
Pedis kemih, gonorrhœa, or suffering from gravel.
Pedis prut, stomach-ache.
Pedis prut beleka, cholera.
Pedis prut ngulu, see *bejuak*.
Pedis punggong, lumbago, sciatica.
Pedis rekong, stiff neck, sore throat.
Pedis rusok, pain in the side.
Pelangan, a species of framboesia (see *pui*).
Pemedis, pain; disease, ailment, soreness.
Penabin, sickness (usually feverish).
Penat, weakness and a general feeling of being tired or of malaise, numb, void of the sense of feeling.
Pengkelan, choked.
Penyakit, sickness, disease.
Perba, as *tabin perba*, ague.
Pilai, paralysis, paralyzed.
Pisa, a boil. *Pisa bruang*, a carbuncle. *Pisa padi*, a very small boil.
Prepedi, a pain, ache.
Pui, or *pui amai* (Malay *Igin*). *Framboesia* or *Yaws*. The Dyaks speak of four different kinds of Yaws, viz. *Pui api*, *P. ari*, *P. malan*, *P. tekuyong*.
Punti, poisoned.
Puru, see *bunga kayu*.
Rabus, thrush.
Redak tulang, a compound fracture.
Rekah, cracks on the soles of the feet or palms of the hands.
Rembuyan batu, pain in the abdomen from which women sometimes suffer after childbirth.
Renga, cold in the head.
Ribut kaban, see *beging*.
Ridap, large boils on the head.
Riman, internal cancer.
Rumbak, ulcers from blood poisoning.
Rura, intestinal worm.
Sakit, ill, painful.
Sakit indu, gonorrhœa in the female.
Sakit lelaki; gonorrhœa in the male.
Samak, leprosy (saribas).
Sedekan, choked.
Sedu, hiccough.
Sekut dalam, a difficulty in breathing.
Senampun, a whitlow, a poisoned wound.
Sengkubal or *prut besengkubal*, stomach ache.

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

164 *Sitong*, a disease that attacks the nose and eats it away.

192 *Singkong*, a crooked arm.

Siong, ganglion.

Tabin, or *tabin bebirin*, ill (generally feverish).

Tai lalat, a freckle or small mole.

Tampok buah, chicken-pox.

Tangkal luwong or *belangkai*, patches of skin disease.

Tara, prolapse of the womb.

Teberurut, see *kelebuan*.

Tebu, a kind of sore occurring on the soles of the feet and palms of the hands.

Tegauggani, lock-jaw, a stiffening of the limbs, clenching of the fists.

Tekok, goitre or Derbyshire neck.

Telih, or *telis*, a wound.

Tepelut kundong, piles.

Tepesalah, sprained.

Tilau, inflammation of the throat.

Timpang, lame.

Trong-pitan a stye on the eye-lid.

Tungkut, paralyzed.

Ulan, night-blindness or *Nyctalopia*.

Ungat, see *ungun*.

Ungun, see *perka*.

Untut, elephantiasis.